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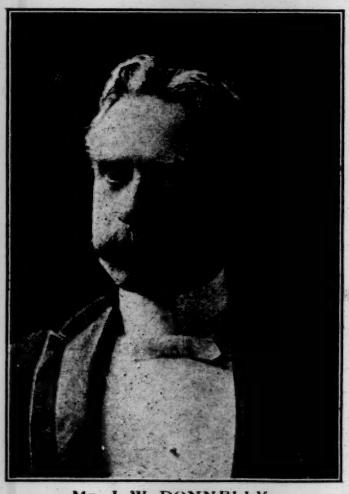

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. IX.—(XXXIX).—SEPTEMBER, 1908.—No. 3.

HOW ARE WE TO MAKE SCHOLASTICISM POPULAR?

BY this question we mean, how are we Neo-Scholastics to win the ear of the world? So far as Catholics are concerned, it is enough for them to know that the Sovereign Pontiff has pronounced it to be *the* Catholic philosophy, the one, that is, which is most in harmony with the Christian religion, best adapted to illustrate and defend its doctrines, to prepare the mind of non-Catholics for the acceptance of the Catholic faith, and to give to it a rational foundation. But the circumstance that wins for this philosophy the confidence of a Catholic is the very one which is most apt to excite the suspicion of a non-Catholic. "Can any good thing come out of Nazareth?" Was not this philosophy originally invented by monks in their cloisters? Did it not set itself against modern science? And was it not overthrown by science? And why is it now revived except to enslave men's minds again? This is the state of feeling which we have to encounter. How are we to overcome it? How are we to induce the world to listen to what we have to say, to give us a fair hearing, to investigate, examine, and weigh the philosophy which we teach?

There is a very interesting book devoted to this question,—DeWulf's *Scholasticism Old and New*, which now comes to us in an English translation, recommended by the authority of the greatest ecclesiastical seminary (as well as of the greatest

Catholic university) in the Old World. Professor DeWulf enumerates various means of removing the prejudice and effecting a reconciliation with the representatives of modern science. The first means, in his opinion, is a frank and generous acknowledgment that the degenerate Scholastics of the fifteenth and sixteenth century were mistaken in their attitude to the new sciences, and that Bacon was justified in his censure upon them for their ignorance of physical science and of history, and their attempt to construct Science without sufficient materials. This confession disarms prejudice, and opens the way for us to show that those Scholastics were no true representatives of the system, that they were unfaithful to its genuine spirit and principles, that they had forgotten both the example and the precepts of its great founders, Alexander of Hales, Albert the Great, Aquinas, and Roger Bacon. The merits of the system must be judged from its genuine representatives, not from those who merely repeated the letter of it in a spirit of "Traditionalism," such as the Scholastics refuted, and such as the Church itself has repudiated and condemned. In all this, Professor DeWulf is simply following the line of those Catholic historians, and Catholic apologists, who, with the approval of the Supreme Pontiff, have related the faults in the lives, and the mistakes in the policy, of Popes, in order to clear away from the essentials of the Catholic religion the accidental encumbrances that might obstruct the view, and prevent the non-Catholic observer from perceiving the truth, goodness, and beauty of the religion itself. In this way, having cut ourselves loose from association with opponents of scientific progress, and having made friends with modern science, we are in a position to obtain a fair hearing when we undertake to show that our metaphysics are not only in perfect harmony with the physical sciences but are implicitly presupposed as the basis of any physical science at all.

A point which DeWulf has not brought out, for it did not lie within the scope of his work, is that the Scholastics are not the only philosophers who have on *a priori* grounds op-

posed the advance of science, and rejected theories which have finally triumphed. The Cartesians long rejected the Newtonian theory of gravitation on *a priori* grounds. It seemed to them contrary to a first principle; therefore it was false. Leibniz rejected Newton's scheme of the solar system, because of similar reasoning. And other cases of the kind have occurred.

There is one point of great importance, which he only briefly indicates, and which is worthy of being taken up seriously and carried out on a large scale; that is, the collection of testimonies in favor of Scholasticism given by modern philosophers and men of science. The number and weight of such testimonies is far greater than any one could anticipate.

It would be a matter of comparative ease to draw up a catena of statements such as the following one from Mr. Balfour, no Scholastic and no indiscriminating praiser of Scholasticism: "The Schoolmen have been attacked for not occupying themselves with experimental observations,—which after all was no particular business of theirs; for indulging in excessive subtleties,—surely no great crime in a metaphysician; and for endeavoring to combine the philosophy and theology of their day into a coherent whole,—an attempt which seems to me to be entirely praiseworthy." [1] And this is only one out a hundred declarations with a similar purport made by philosophers during the course of the last hundred years.

We might also show the world that the resemblance between the ideas of Francis Bacon and Roger Bacon is in many cases so striking that there are historians who suspect, rightly or wrongly, that Francis Bacon must have read the works of his namesake. And though a coincidence between the opinion of two philosophers is not a very strong proof of imitation, yet at least we can assert that those who admire the later Bacon ought still more to admire the earlier one. We might draw the attention of admirers of Newton to the statement

[1] *Foundations of Belief*, Pt. IV, Ch. iii.

of DeMorgan that the great astronomer was more influenced by the Schoolmen than by Bacon and probably better acquainted with their writings than with Bacon's,—a statement which, even if it cannot be proved to be literally exact, and even if we deduct something for exaggeration, yet is sufficient to prove that there is no contrariety between the Scholastic philosophy and physical science. In truth, while men of science and Scholastic philosophers have quarreled, and may again quarrel, there is no quarrel at all possible between Science itself and the Scholastic philosophy; and it is the Scholastic philosophy alone that can justify the principles that have to be presupposed before there can logically be any such thing as physical Science.

Baconians, if they studied the principles of their master, and consistently followed them out in their consequences, would understand that though a Baconian and a Scholastic may quarrel, yet Baconianism and Scholasticism are in perfect harmony, the one being the complement of the other; and that the Baconian who opposes Neo-Scholasticism is as irrational and as untrue to the principles of his master as those degenerate Scholastics in the sixteenth century who (forgetting the spirit of their system and the example of Albertus and Roger Bacon) blindly opposed the beginnings of the new sciences.

We ought to press upon the attention of the world that Hooker's *Ecclesiastical Polity*, from which Locke drew his political principles, is founded upon Aquinas's *Summa* (*Prima Secundae*), and that therefore almost all that is valuable in Locke's theories about the State was derived from a Scholastic. In this way it is that the theories of the Catholic Middle Ages concerning law, liberty, and society have been handed down to the modern world, and thus there is a natural affinity between democracy and Catholicism.

We surely are not altogether free from blame in allowing the world to assume—as so many even educated non-Catholics assume—that the doctrine of "Divine Right" (the exclusive divine right of hereditary monarchy, which thereby becomes

absolute) is a medieval doctrine, when in fact it is an invention of the author of the Reformation, Martin Luther himself, and when it was first used to enable the civil power to oppose the authority of the Church, and only in the second place used to uphold the authority of monarchs against parliaments. We might also surely remind people in these days, when they are revolting against the Liberal political economy, and calling upon the State to regulate industry, that the Church in the days of her power taught the civil authorities to do this very thing, to secure justice between employer and employee, and between producer and consumer. The consequence was that at the time of the Reformation the capitalist class was everywhere hostile to the Church (save in exceptional cases of personal interest). And we might teach the masses of the people that, although it is impossible to go back to the particular laws of those ages, yet it is only the Catholic spirit and the Catholic philosophy of society that can solve these problems.

There is another point which should be remembered. Just as the Catholic religion alone has the whole truth, and every heresy or schism has taken some part of the truth for the whole, so it is in philosophy. Catholic philosophy alone has the whole truth. Every other system has some truth, exaggerated, or perverted. And as we can cite the witness of each heretical church in support of some or other of our doctrines —some of them acknowledging all except the Unity of the Church and the prerogatives of the Holy See, some of them testifying to the Episcopate; others again to the internal mission of the Holy Ghost—so we shall find in philosophy that every one of our truths is supported by some school or other of modern philosophy. We might show the world that our view of the relations between Reason and Faith is supported by Bacon,—"the most orthodox of Protestant philosophers," as Newman calls him, "too intellectually great to hate or to contemn the Catholic faith."

"The Church herself," says Newman, "has even used unbelievers and pagans in evidence of her truth, so far as

their testimony went. She avails herself of scholars, critics, and antiquarians who are not of her communion. She has worded her theological teaching in the phraseology of Aristotle; Aquila, Symmachus, Theodotion, Origen, Eusebius, and Apollinaris, all more or less heterodox, have supplied materials for primitive exegetics. St. Cyprian called Tertullian his master; St. Augustine refers to Ticonius; Bossuet in modern times complimented the labors of the Anglican Bull; the Benedictine editors of the Fathers are familiar with the labors of Fell, Ussher, Pearson, and Beveridge; Pope Benedict XIV cites, according to the occasion, the works of Protestants without reserve; and the late French collection of Christian Apologists contains the writings of Locke, Burnet, Tillotson, and Paley." In the same spirit, it would be possible for us to show the world that Locke supports the Scholastic Epistemology with its principle *Nihil est in intellectu quod non prius in sensu.* We might point out to the Lockians that all the early attacks upon him censured him for being a Scholastic in disguise; and this might induce Lockians to learn that if they were consistent they would be Scholastics, and would find, as Coleridge remarked, all that is best in their master better expressed by some one or other of the Scholastics. Any reader of Coleridge will find him repeatedly bursting out in praise of the Scholastics, though he was not a Scholastic himself. It surely should make them think when we find a man of his genius feeling it a matter of pride to be able to boast that two-thirds of the Scholastics were natives of the British Islands. It is possible that physicists might be induced to look into the theory of "matter and form," and to consider the possibility of reconciling it with the discoveries of modern Science, if they were made to read in such a philosopher as Coleridge the following statement concerning the nature of chemical change: "Water is neither oxygen nor hydrogen, nor yet is it a commixture of both; but the synthesis or indifference of the two: and as long as the copula endures by which it becomes water, or rather which alone is water, it is not less a simple body than either of the imaginary elements

improperly called its ingredients or components. It is the object of the mechanical atomistic philosophy to confound synthesis with synartesis, or rather with mere juxtaposition of corpuscles separated by invisible interspaces. I find it difficult to determine whether this theory contradicts the reason or the senses most; for it is alike inconceivable and unimaginable." We might show them also how Butler supports our ethics, and how the principles of Aquinas pervade English ethics.

We read in the life of Wiseman that, when in 1835 he began his lectures in London upon the Catholic religion, he did not employ controversy; he simply explained the Catholic position, and showed non-Catholics how principles held by themselves, if consistently developed, must end in the Catholic religion. This method might well be applied to philosophy as well as to religion.

In many cases, the opinions of modern philosophers are ambiguously expressed. Is it wise in such cases to allow the enemies of truth and goodness to put upon such passages the worst interpretation, and to cite the authority of great intellects in support of irreligion or scepticism or immorality? Surely it is our interest and our duty to multiply the witnesses in favor of truth as far as we honestly can. St. Thomas remarks, " Sicut Augustinus dicit, 'Qui philosophi vocantur, si qua forte vera et fidei nostra accomoda dixerunt, ab eis tanquam ab injustis possessoribus in usum nostrum vindicanda sunt (habent enim doctrinae gentilium quaedam simulata et superstitiosa figmenta quae unusquisque nostrum de societate gentilium exiens debet evitare etc.). Et ideo Augustinus, qui doctrinis Platonicorum imbutus fuerat, si qua invenit fidei accomoda in eorum dictis, assumpsit; quae vero invenit fidei nostrae adversa in melius commutavit. Et ideo Augustinus posuit loco harum idearum quas Plato ponebat, rationes omnium creaturarum in mente divina existere" (P. 1ma, qu. lxxxiv, art. 1). It is impossible to read Aquinas's commentary upon Aristotle without feeling that he and his great master Albert practised in this fashion upon " The Philosopher." It

was not for nothing that the Fathers detested Aristotle as the parent of heresies, and that the Popes in the early part of the thirteenth century prohibited him. Any one who has any doubt upon this point may profitably read an article in the *Revue Pratique d'Apologétique*, (January, 1908), *Sur les condamnations d'Aristote et de Saint Thomas au XIII Siècle*.

Albert and Thomas took the principles of Aristotle, and, under the guidance of divine revelation, worked them out to conclusions such as the heathen philosopher could not see. "The Philosopher's" own views upon the pre-existence and the future state of the soul, and concerning the relations between the universe and the Supreme Mind left no ground for religion. The interpretations which Albert and Aquinas placed upon him were assuredly "benevolent." No doubt they were largely influenced by the feeling, "This is absurd; therefore The Philosopher cannot have said it," as well as by the feeling "We must not allow so great an authority to be cited against true religion."

And it was easy to see that some of the Mahommedans, especially Averroes, were guilty of the most absurd and extravagant perversions of "The Philosopher's" meaning. In opposition to one error, it is easy to recoil into another one. In disgust at the impudent misrepresentations of Mahommedan commentators, it is easy to run to the contrary extreme. Certainly some moderns, with less excuse, far outdo Albert and Aquinas in this line. I have known a professor of philosophy in Europe who maintained that Aristotle laid down the real distinction between *Quod est* and its *esse*, and between the nature and the person. The Pagan who could do the latter must have been a wonderful man. But though this kind of interpretation is overdone, *abusus non tollit usum*. There is no reason why it should not be practised within reasonable and just limits. I do not plead for disingenuous arguments. But I do think that, without departing one iota from the truth, it would be possible to find in Bacon, and Locke, and Coleridge, and Butler (not to mention others), a sufficient amount of support for the different branches of the Scholastic

system, to make Neo-Scholasticism as a whole be seen by the English-speaking world as reasonable, deserving of investigation, and furnishing at least better explanations of all the facts accumulated in the particular and subordinate sciences than any other system claiming their attention.

And surely, if that were once achieved, if a fair hearing were once gained, ultimate triumph would be assured. In the despairing confession of a bitter Modernist we may read the triumph of the Scholastic philosophy: "The strong point of Catholicism, it is sometimes said, is its philosophy . . . . Taken as relative to the mind of the average man, the statement is incontrovertible . . . The modern categories are unintelligible to the multitude; even the educated reach them with effort, and, when not philosophising, fall back . . . on the conceptions of the past. On these conceptions the fabric of traditional philosophy is based . . . The distinctions of matter and form, substance and accident, essence and existence, nature and person,—these with their theological implications, have entered so deeply into the thought and speech of everyday life, that we cannot divest ourselves of them . . . Later generations may emancipate themselves; ours will not." [2] Nor later generations, any more than ours. The Scholastic ontology rests on the nature of things and on the constitution of the human mind. When the Modernists are able to change either the nature of things or the constitution of the human mind, then Modernist philosophy will have a chance; but not till then. "Until the heavens be no more," the Scholastic philosophy will endure. Storms come and go; and clouds obscure the sun for an hour or a day. But the clouds are destined to pass, and, when they have passed, the sun is seen again shining clear in the central blue of the heavens.

M. J. RYAN.

St. Bernard's Seminary, Rochester, N. Y.

[2] *Edinburgh Review*, Oct., 1907, pp. 401, 402.

SPIRITUAL MINISTRATIONS AS ON OCCASION OF EMOLUMENT.

IT is one of the tritest charges alleged against the Catholic Church, by the more aggressive type of Protestant controversialists, that some of the channels of grace that she claims were committed to her exclusive charge, and notably the Mass—the most cherished of her endowments in the work of our sanctification—have been made a vulgar object of barter; have been rated at a certain money value by the regulations of the Church, and that participation in them is denied to those who are not in a position to pay the tariff imposed by law or custom.

It would be only waste of time to try to correct the misrepresentations of such controversialists, or to disabuse them of their erroneous notions. But I believe that many good Catholics, though perfectly amenable to the ordinances of the Church on the matter, have their delicate religious sentiments somewhat grated on, by the belief that those who cannot make an offering are debarred from communion in the effects of the Mass, and still more, by the seeming equivalence that is established between the Mass and the honorarium that the priest gets, when he is asked to celebrate it for the intention of a particular person. There is no doubt even, that this supposed incongruity has occasioned some very envenomed criticism of the Church at the hands of her less docile children.

Now, to obviate such misapprehensions, and to clarify the notions of Catholics on the subject, is specially opportune at present, when so great an effort is being made to foster and develop the religious instincts of the people by a sound Christian education.

I believe that this misunderstanding of the Church's regulations arises from an erroneous notion as to the contractual relations between the priest and the person looking for the Mass, the common idea being that the Mass and the stipend given for its celebration have the same relations to each other that is designated Simony, and reprobated as such, in Catholic theology.

In order then to ascertain the principles that govern the

ecclesiastical procedure, when an offering is received, whether for the saying of Mass, or for the performance of any other religious function, it is essential to have a correct notion of the sin of Simony, between which and the acceptance of a honorarium for Mass or for the administration of a sacrament, there is undeniably some analogy, at least to a superficial observer.

Simony is defined by all the theologians,[1] after St. Thomas,[2] as the deliberate design of buying or selling some spiritual object for a temporal price. The malice of this sin consists in the ratio or equality that is sought to be established between spiritual and temporal, and which is grievously derogatory to the spiritual order. For in every contract of sale the seller values what he is getting more than what he is giving; and hence, if the priest were to sell the Mass or any other exercise of his sacred calling, it would follow that he valued some temporal object more than the most exalted office that could be committed to human custody. This would, undoubtedly, be a grievous sin for him; and though the other party to the contract would, from the nature of the case, hold the Mass in greater estimation, still this may be only a difference of degree, and, at any rate, he would sin by co-operating with, and rendering effective, the simoniacal intention of the priest.

Now, the question at once arises, is it only in a contract of buying and selling that this preference of temporal over spiritual is shown forth? And it would seem that in every bilateral contract, whether it be one of sale, or of hiring, or of loan, wherever, in fact, an exchange is effected; and even when there is no contract at all—where, for instance, a person makes a gift in the hope that the donee, impelled by gratitude, would make some requital—this same venal preference is evinced. Because in all these cases a certain relation of equality is supposed to exist in the mind of the person who gets the temporal gift, between it and the spiritual favor he confers. It is ex-

[1] St. Alphonsus, L. III, n. 49; Lehmkuhl, I, n. 386; Noldin, De Praeceptis, n. 181.

[2] IIª IIae, qu. 100, art. 1.

pected that he will do as he is done by, give a *quid pro quo*—all of which is based on the view that the spiritual order is susceptible of being expressed in terms of any medium of ordinary commercial intercourse. As far as a disrespectful comparison of spiritual with temporal is concerned, the parties in all these cases sin, though not perhaps as flagrantly as if the contract were one of buying and selling in the strict sense. They all equally import in at least one of the parties a confounding of spiritual and mundane, and a failure to appreciate the transcendent value of spiritual things, which are within the apprehension only of the conscience enlightened by faith, and are beyond the ken of the merely carnal man.

This seems plain enough from a consideration of the essential malice of Simony, and it is laid down in express terms by Innocent XI. For he condemned a proposition to the effect that the giving of something temporal for a spiritual object is not Simony, when the temporal is not given as a price, but only as a motive for the conferring of the spiritual, or merely as a spontaneous compensation for it.

And though at first sight St. Thomas seems to limit Simony to contracts of buying and selling, for he speaks of the "voluntas emendi vel vendendi," still it is plain [3] that he does not mean to give an adequate or comprehensive definition of the sin, but only to bring into special prominence, and to stigmatize, the contract of sale which was doubtless the medium of the commonest and grossest abuses in this matter.

But many theologians, for instance Lehmkuhl [4] and Noldin,[5] although they recognize explicitly that the essential malice of Simony consists in the attempt that is made to equate the spiritual order with the temporal, yet hold (relying apparently on an unwarrantably strict interpretation of St. Thomas's definition) that some other contracts, whereby the Mass may be disposed of, do not carry with them any simoniacal taint. And it is this ultra-liberal view that is at the basis of the

[3] Vide Ad quintum, II^{a} II^{ae}, qu. 100, art. 1.

[4] II, n. 199.

[5] De Sacramentis, n. 189.

generally accepted explanation of the mutual obligations between the person who gives an offering for a Mass and the priest who accepts it—an explanation largely responsible, in my opinion, for the summary condemnation that the ordinary practice meets with at the hands of unsympathetic critics. The explanation in effect comes to this: that the priest, though he does not sell the Mass, which would be Simony, nevertheless on the receipt of the honorarium becomes a party to an unnamed contract *do ut facias*. In other words, the person that wants the Mass says to him, "I will give you a certain sum of money provided you celebrate Mass for my intention;" whereupon the priest acquiesces, and the arrangement is complete. Inasmuch as in every sale the possession or custody of something must be transferred, the Mass cannot from the nature of the case be the object of that contract; and consequently it would appear that in the opinion of these theologians the question of Simony can not arise at all, because they hold that there is nothing to prevent a priest binding himself by an unnamed contract to say Mass, on receiving a sum of money given as a consideration for it; nor is such a contract vetoed by any danger of appraising the Mass according to secular standards.

But a slight examination will show that this theory is no answer to the charge of disrespectful trafficking in the Mass, or other ecclesiastical function. For, whatever be the nature of the contract, or its name, or even though there be no contract at all, if an attempt is made to compare the spiritual and temporal, it straightway tends to depreciate the former in human estimation. And in these innominate contracts, no less than in every other bilateral one,[6] this comparison is instituted, since it is of the essence of every such contract that the thing given and that received be not altogether disproportionate in value. The only difference between them and the other contracts is a purely accidental one, to wit, that in the Roman civil law, various contracts were recognized, some of which

[6] This is not true in a unilateral one, of course, where the giving is only on one side.

were accommodated with a special name, whereas the others were not. And it is not easy to see how the honor of the Mass is more consulted for by saying that it is disposed of, by a contract v. g. of swapping, rather than by one of sale. Consequently, if our action in accepting a stipend is to be defended from the charge of Simony and disrespect to the "mysteries of God," it must be vindicated on other grounds than the theory of the unnamed contract.

Besides, such a view seems inadmissible for purely technical reasons, because, according to Cardinal Zigliara, when an interchange of money took place, the contract was always designated by a special title.

Another reason why this explanation is untenable is that everyone recognizes that the *titulus sustentationis* must be adduced in order to justify the acceptance of money by the clergy for their ministrations. But it would be quite superfluous to introduce this, if the contract were a bilateral one, founded on the reciprocal obligations of giving the money and offering the Mass. For the Mass is, on that theory, a sufficient consideration for the honorarium, without having recourse to any *ad misericordiam* appeal to the donor to provide for the priest's maintenance. His undertaking to say the Mass, without associating any extrinsic title with it, gives him an indefeasible claim to the stipend. And if the priest's title to take the offering is based on the other's duty to support him, it cannot arise from the fact that he gives in exchange the fruits of the Mass which are at his disposal.

It is not by virtue of a mutual contract, then, that the priest is justified in taking the offering, both because in any such contract a simoniacal, mercenary spirit is embodied, and because it is an undoubted ecclesiastical tradition that the right to take the offering is the correlative of the offerer's duty to support the clergy; and no hypothesis leaving the latter factor out of account can be regarded as satisfactory.

On the other hand, however, the explanation of De Lugo,[7]

[7] De Eucharistia, disp. 21, n. 13 ff. It is adopted by Billuart, De Eucharistia, diss. V, III, a. vi. Tanquerey, de Missa, n. 185.

who relies exclusively on the theory of sustentation, is no less open to objection. He says that, as the priest can take the bread and wine necessary for the Mass, so he can take a money offering, whereby he may support his physical powers, and recuperate his energies, taxed and exhausted by its celebration. Just as a painter, though he takes the colors and canvas requisite for his art from the rector of a Church, and still may exercise it gratis, or as a person having a charism of healing, and called to employ it, may demand the expenses incidental to his visit, so in the same way, a priest, when saying Mass for anyone, may make use, at his expense, not only of the bread and wine and candles, and the appurtenances of the sacristy, but may also get from him what is required to keep his own health sufficiently robust, inasmuch as this is equally necessary for the celebration.

But this theory is sufficiently ruled out of court by the fact that the priest can take for a Mass much more than is necessary to sustain him during the time of the actual celebration, or even during the entire day; and besides, the theory has an unmistakable affinity with the universally rejected one that something can be taken, not as a price for the Mass itself, but for the necessary labor attaching to its celebration.

I think the explanation that will most satisfactorily account for all the facts of the case, and obviate all danger of trenching on the reverence due to the Mass is that, although there is an obligation on the part of the priest toward the person who makes the offering, still this is not generated by the acceptance of the stipend, nor directly by any agreement between the parties, but solely by the will of the Church, and in this wise: When one of the faithful wishes to have Mass offered according to his intention, he requests some priest to offer it for him, and takes advantage of the occasion to discharge his duty of contributing to the support of the clergy; so that the offering he gives is not so much for the Mass, as in pursuance of another obligation. He selects such an opportunity for giving something to the priest, partly, no doubt, because this obligation may be then urgent, but, chiefly, to en-

able him to overcome the natural timidity we all have in asking purely gratuitous favors, even of a devoted father or mother. If, however, the priest accept the offering, on such an occasion, the Church there and then imposes on him an obligation—and one that binds in justice—of saying the Mass that has been asked for by the donor, and that within a certain time.

That it is competent for the Church to so bind her ministers is unquestionable, just as she binds the parish priest in justice [8] to say Mass for his flock every Sunday. Now it is of the essence of this theory that the priest's obligation does not arise directly from the acceptance of the stipend, but concomitantly and from a collateral source.

It may be objected that, accordingly, if the person looking for the Mass merely promised the honorarium at the time, and did not actually transfer it, he would not afterwards be bound to do it, *sub gravi* or in strict justice, seeing that the promise was a gratuitous one, begetting no corresponding obligation on the priest: whereas this conclusion is opposed to the universal teaching on the subject. Without insisting on the *dominium altum* of the Church, which may well be invoked in the case, we have a sufficient answer in the fact that, though generally speaking a promise, for which no consideration is given, does not bind *sub gravi* and in justice, yet it does so if, in anticipation of what has been promised, the promisee embarks on some expenditure that he would not otherwise incur, or if he is precluded from obtaining a similar benefit from some other source. This would occur almost invariably when a stipend for a Mass has been promised; at any rate, the priest's freedom to accept one from some other person is restricted.

The view that the obligation of the priest arises from the law of the Church is enforced by the consideration that, generally speaking, it is the Church and not the donor that regulates the time within which the Mass is to be said. Of course, it is recognized that his will may override the ecclesiastical

[8] Lehmkuhl, Casus, II nn. 204, 205.

regulation, but, nevertheless, as a rule, it is the Church law that determines the time when the priest's obligation is to be discharged; so much so that he loses all title to the offering, and must hand it over to the bishop if he oversteps, very considerably, the time limit specified, and this, not in accordance with the will of the person who gave it, but unless the contrary were his wish.[9]

Again, irrespective of the intention of the donor, a priest would be guilty of injustice, according to the common view,[10] if he transferred the duty of saying the Mass to another, and deducted anything from the regular stipend which he had received, unless the other, without being solicited, expressed his readiness to take the smaller alms.

Moreover, Benedict XIV laid it down that if more than the offering prescribed by the bishop is demanded, not only is the ecclesiastical law violated, but also the virtue of commutative justice.[11]

This shows plainly that the ecclesiastical enactment, rather than an agreement between the parties, regulates the acceptance of the stipend, and hence the presumption is that the correlative obligation of saying the Mass is also due to the intervention of the Church.

Of course I do not deny that, even though the priest's obligation arose from a contract, the Church could hedge round the acceptance of offerings with very detailed restrictions, in order to safeguard the respect due to the Mass. But the will of the person that solicits it seems to be so much in abeyance, and the natural contractual relations between the parties to be so completely superseded, by the dispositions of the ecclesiastical law, that we are warranted in concluding that the duty of the priest is referable solely to its enactments.

The history of these offerings, too, lends color to the theory that they are not given as a consideration for the Mass, because in the early days of the Church the maintenance of the clergy was provided for, through the gifts of bread and wine

[9] Ut Debita, n. 40.

[10] St. Alphonsus, L. VI, n. 322.

[11] De Synodo, 1, 3, C. 9, n. 2.

that remained over after the necessary amount for the communion of the priest and the people had been set apart, at the Offertory of the Mass. Here we have the present custom in its most inchoate form. In the course of time, although the offerings were still made during the Mass, greater variety was allowed in their selection, honey, milk, and oil, etc. being added; and it was generally expected that a memento would be made for the donors at each Mass. Later on, in the eighth century, when community life among the clergy was on the wane, and individual means of livelihood became necessary, a pecuniary offering to each priest was obviously more suitable, and it gradually became the custom to celebrate a special Mass for every one that gave it, instead of a mere memento or mention in the diptychs at the High Mass said in common by the bishop and clergy, as in former days. Subsequently this custom acquired the force of a universal law as we have it at present.[12]

In the next place, a few words about terminology may not be inappropriate. "Stipend" is a word very commonly employed; its use is almost canonized to designate the offering made when a Mass is asked for. We speak, for instance, of the obligation of saying Mass *ratione stipendii*, that the accumulation of stipends is forbidden, and that a stipend may not be taken for the second Mass on a Sunday or holiday. And yet I think it would be difficult to devise a less happy term, if the theory I have tried to substantiate be accurate. For this word supposes that the priest is a party to an onerous, bilateral contract, and that what he gets is given in consideration of, and as an equivalent for, either the Mass itself, or at least the labor involved in celebrating it. Stipend in fact means wages. It is inextricably interwoven with the contract of letting and hiring; indeed the term is consistently applied by the theologians[13] to the remuneration due to an ordinary workman, and it is very anomalous to designate by it the

[12] Vide O'Brien, *History of the Mass*, pp. 267-8, 307; Thurston, *The Month*, January, 1908.

[13] Vide St. Alphonsus, L. III, n. 345; Lacroix, L. III, P. II, n. 1038.

spontaneous contribution of the faithful to the sustenance of the clergy. The use of the word stipend, with full advertence to its meaning, appears to me to betoken an attitude of mind far from reverent toward the Mass. In the theory of those who insist on the unnamed contract, "stipend" may be somewhat of a misnomer, for the contract is not one of letting and hiring; but still in substance it gives accurate enough expression to their view.[14]

The words "fee" and "honorarium," also commonly employed, do not import into the transaction the same sordid complexion, and they are more correct, for they denote that the sum of money to which they are applied, though being really due, is not legally recoverable. But none the less, they involve the appreciation of the Mass in terms of a monetary equivalent, for they crystallize and enshrine the objectionable theory of a bilateral contract.

The word "alms" does not infringe on the reverence due to the Holy Sacrifice, but in so far as the priest has a claim to his maintenance, at least from the people as a whole, because those who serve the altar have a right to live by the altar, its use is to be deprecated.

I would be in favor of the general adoption of the word "offering" to denote the sum of money that the faithful give a priest, when they approach him with a view to his exercising some of the duties of his sacred calling on their behalf. The necessity of dissociating the offices of the Church from all bargaining in the mind of the people, and from any suggestion of filthy lucre, as a motive, makes its use in the highest degree desirable. For it sustains at once the spontaneity of the priest's services, and of the contributions of the faithful to his sustenance. Besides, the canons of historical propriety are best consulted for by its employment, for the present custom originated from, and has an organic connexion with, the Offertory in the Mass.

[14] "Stips," the word that occurs in the recent decree *Ut Debita,* is very appropriate, as it was regularly used in classical Latin to denote a purely spontaneous contribution to the ministers of religion. Vide v. g. Livy, 25, 12; 27, 37; also Cicero, Leg. 2, 9, 21.

Finally, the objection that, if not simoniacal, the usual procedure has at least the effect of excluding the poor from the special fruits of the Mass, and consequently, that it would be more advisable to make the offering at some other time, rather than when a Mass is asked for, merits a few remarks.

The line of defence set up in a recent issue of the *Month* does not commend itself to me.[15] The writer, in fact, adopts the theory that even in spiritual matters it is the badge of the poor to suffer, and to be at a disadvantage, at least in this world. They are denied the great privilege of making pilgrimages, of having their faith rekindled and vivified by visiting the scenes of our Lord's Passion, or the See of His Vicar on earth; generally speaking, they cannot avail of the facilities of hearing effective and impressive preachers; they cannot, as a rule, witness the most imposing exercises of the Church's ritual; and the wonderful help of religious art and architecture that appeal to sense and sentiment is too often beyond their power of appreciating. Their disabilities under these heads are, the writer argues, taken as a matter of course, at which no one expresses surprise, or affects to be scandalized, and why then so much ill-natured criticism because they are debarred from the special fruits of the Mass?

But it is necessary to remember that the Mass is in an altogether different category from those more or less adventitious aids to devotion. If the Blessed Sacrament is the life of the individual Christian, the Mass is the life of the Church. It is a participation in the exercise of Christ's eternal priesthood. It is the centre and source of all Catholic worship; and even as far as its special fruits are concerned for the individual soul, it cannot be considered on the same level of necessity as those things that are, to some exent, the accessories and luxuries of the religious life. Because if it is applied for our particular intention it is incomparably the most powerful of prayers, and it is indispensable if we are to prepare ourselves for the reception of the Sacraments with the maximum of benefit; it is the most potent means of succoring our dead, averting God's

[15] January, 1908, pp. 23, 26.

anger from our friends, procuring for them His grace, and for ourselves such measure of temporal prosperity as may be pleasing to Him.

I believe, therefore, that mere poverty can be no bar to participation in any of its effects. We know little indeed of the mysterious dispensation that allocates the special fruits of the Mass; but if we may hazard a conjecture, I believe that it is determined very largely by the sacrifice we undergo in its honor, whether in hearing it, getting it said, or even uniting ourselves in intention with it.

Its fruits, like every other spiritual blessing, are given to us, not in proportion to our means, but to our merits and intentions. It is surely consonant with our ideas of the divine justice and clemency that the deserving poor—the objects of God's special predilection—should not be denied full communion in His daily sacrifice, the perennial and illimitable source of graces and blessings.

It is reasonable then to suppose that the infinite efficacy of its special fruits should avail, not only for the rich lady for whose intention the Mass is offered at the minimum of expense and inconvenience to herself, but also for her poorer neighbor who, although not in a position to make an offering, yet shows her appreciation of the Mass, by foregoing or curtailing the period of much-needed repose, or submitting to some other privation in order to assist at its celebration.

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THE PRIEST IN THE FIRST COMMUNION AND CONFIRMATION CLASSES OF PUBLIC SCHOOL CHILDREN.

TO prepare the children of a parish for their First Holy Communion and for Confirmation is beyond doubt the supreme work of the Sunday-school and the most important duty of a pastor's life. It includes the fulfilment of a two-fold duty, that of teaching the children to know clearly and comprehensively Catholic doctrine and that of training them to practise correctly and intelligently, Catholicity. Hence, not

only must the children as individuals be taught to know exactly what Christ commands them to do in order to be saved, but they must also be trained to do this properly and at all times; that is, they must be educated not only to think but also to act as practical Catholics.

To accomplish this, even when a parish school is at hand with an efficient corps of religious teachers lending every possible assistance, is no easy task; but it is far more difficult when the children are attending the public schools and when all the work of their religious education has to be done solely by the home and the Church, under the direction and chiefly through the endeavor of the priest. Difficult though the work may be, however, it must done, as a matter of conscience, by those who are placed in charge. Moreover, it must be done in accord with Christ's command, not in a perfunctory and haphazard manner, but in the best way possible. The priest who would perform this work faithfully, therefore, must familiarize himself thoroughly with the various ways in which it has been done successfully by others, and then he must conscientiously determine which methods are best for his particular class and how he is going to adapt these to local conditions and personal needs; that is, he must decide as to what he is going to do for the class in general and what for its every member.

I.

In the first place, ample time is required. This is especially true in regard to preparation for First Communion. Those who are most successful, devote an entire year to the task. At its very beginning those children of the parish who are found qualified by examination are organized into a separate grade for the special work. The catechism used should be properly adapted to the endeavor of the class; and all should be given decisively to understand that only those will be permitted to receive who shall have this satisfactorily mastered from cover to cover. Everything possible, therefore, must be done throughout the year, especially with the dull and inattentive, so that all may be well prepared in due time and none be disappointed by failure at the final examination.

One thing is supremely important. In this grade, all doctrines are to be considered in their relation to Christ. Clearly, beautifully, and with appealing vividness, He should be portrayed as the central figure of each lesson and represented in true reality as being personally present, not only in heaven but also in the Blessed Sacrament. The individual children, in as far as it is possible, should be kept abidingly conscious of the fact that they are ever living before the Judgment Throne of the All-knowing and All-loving Christ, within His sight and hearing, under His saving care; and, at the same time, they should be made to realize as keenly and joyfully as they can, that it is Christ's doctrine which they are learning from the catechism, His will in their regard which they are discovering, His commands which they are obeying, and Christ Himself whom they are serving, pleasing, and preparing to receive in Holy Communion. In accord with truth, they should be taught to recognize the Church as Christ's Temple, the altar as His Throne, and the Blessed Sacrament as Himself, veiled from human vision by the lowly appearances of bread, but none the less really and personally present, not only to be loved, served and adored, but also to love us, to help us by His grace, and to be received as a Divine King and Sanctifier into our souls, there to effect our salvation and sanctification by transforming us into His own image and likeness. Throughout the children's entire course at Sunday-school, but especially during their year of preparation for First Communion, all possible should be done to make them personally and thoroughly acquainted with Christ, to keep them under the saving influence of His sanctifying love, and to inflame their hearts with such an ardent affection for Him as will cause them to live ever conscious of His Presence, and induce them to seek their greatest delight in striving to do all things as they think will please Him best. In this way and from the beginning, they should be educated to please as best they can on earth the same Christ with whom they hope to live forever in heaven. This is the work of general preparation which, when well done, makes all the rest comparatively easy and delightful.

Not less than six weeks before the time appointed for First Communion, in accord with the admonition of the Third Plenary Council of Baltimore, the class should be organized for special instruction, which should be given on at least two days of the week at some convenient, specified hour. Into this preparatory class those children should be admitted who have passed satisfactorily a thorough examination covering all the catechism thus far studied.

How many chapters will this include? The answers given to this question will vary. In those Sunday-schools where the work of the several classes has been so unified by systematic organization that all the children studying the catechism have assigned for explanation, study, and recitation the same doctrines, or corresponding chapters on the same successive weeks, the number of lessons to be included in this examination will be about thirty. The six or seven remaining chapters should be given to the children in regular order, thoroughly learned, recited at the appointed time, and included in the final examination. By this arrangement the special instructions, whether in preparation for First Communion or Confirmation, will not interfere with the regular yearly program arranged for the Sunday-school, except in so far as some of the week-day recitations are omitted in order to leave more time to the children for special study and not to burden them with more work than can be successfully done. In a great many of our Sunday-schools, however, no such unified system prevails: the classes are conducted independently of one another; and the various lessons assigned are for the most part entirely different. Here it is found advantageous and best to have the entire catechism finished by the children before beginning its review at the special instructions.

A question of practical importance may here arise. Try as one may, some children are found in every class who fail in the examination to attain the standing required. Should these without exception be dismissed from the class and told to wait for another year? While deciding this matter, one thing only should be considered, namely the welfare of the in-

dividual children. In some cases they should be dismissed at once and placed with a class in a lower grade. If they are already twelve years of age, however, it is generally found best to let them make their First Communion with the others, and then to secure their continued attendance at Sunday-school, in as far as this can be done. At this age, perhaps more than any other, they need and should have the grace of the Sacraments. Moreover, if they do not form the habit of frequent Communion at this time of life, generally speaking, they never will do so. All possible should be done with such as these, however, so as to have them prepared as well as they can be under the circumstances.

II.

The special instructions in preparation for First Communion are generally given by the priest to the children in a large hall. While they are assembling, the priest in charge should be on hand, when possible, among the first, devoting himself cheerfully yet energetically to personal endeavor. Precisely on the moment should he call the children to order, and for no reason whatever should voluntary tardiness, absence, or misconduct be tolerated. All should be done as Christ desires, as He Himself would do it, were He present for the purpose. After a short but fervent opening prayer has been said, the roll should be called as quickly as possible. In order to effect this, various methods have been employed. Some assign to each child a regular seat and number so that one glance at the vacant places makes known how many are absent, and a few brief moments suffice for jotting down their respective numbers. After class the attendance record is marked at leisure. Previous to the instruction, the hall should be supplied with adequate helps, such as blackboards, charts, large pictures, and so forth. These will facilitate the teaching of each doctrine by embodying its abstract truth in concrete form and presenting this before the minds of the children so visibly and attractively that it will abide in their memories and rule their hearts.

These preparatory instructions should by all means serve to review the entire catechism. In order to effect this, however, and also to insure for each doctrine that consideration which its real and relative importance demands, the priest must find out exactly how many instructions are to be given, and then he must divide the catechism into a corresponding number of parts, taking the chapters of each part as the subject-matter of a special instruction. These chapters should be studied in advance by the children, and recited at home to their parents or to some older member of the family. To certify that this has been properly done, a card may be used, printed in due form, to be signed by the one in charge of the home recitation. Many benefits are derived from this method. It secures the coöperation of the home, which too often is entirely wanting; it lessens the labors of the priest, and enables him to devote his whole time to the work of instruction and training; it incites the children to greater effort; and, perhaps most important of all, it educates the members of the family not only in the truths of religion, but also in regard to their duty of assisting in the work of educating the young. In fact, if this system were used throughout the entire Sunday-school, many a session would be less farcical and more productive of good.

The priest should prepare himself with all possible diligence before attempting to give one of these instructions. He should have clearly in mind what he is going to tell the children, and how he is going to impress this on their minds and hearts and embody it into their lives. In all his explanations and illustrations, he must keep the Sacramental Christ clearly and attractively before their mental gaze; and the manifest purpose of each instruction must be, to teach and train them individually to perform some particular act of religion which will cause them to live in a more Christian manner and hence to be the better prepared for Holy Communion.

III.

When the work of the entire Sunday-school course previous

to that of immediate preparation for First Communion has been properly done, the children are found to have a fairly comprehensive and definite, although general, knowledge of the doctrines taught. The chief endeavor of the priest at the special instructions, therefore, should be so to educate the individual children that they will make this truth the practical guide of their lives. He cannot accomplish this result, however, by merely telling them what Christ commands them to do and what advantages are to be derived from obedience, or even by making them remember, understand, and appreciate this truth. He must also by some means induce and habituate them actually to live as Christ wills, and therefore to do all things for Christ.

In order to be persuaded to do all things for Christ, however, the children must not only be made to know and realize that they are really and continually present before His Throne of Judgment, living, moving, and having their being before His very gaze, and that He is beholding and judging their every act, offended by evil and pleased with good, but they must also be trained so to live that they will preserve between themselves and Christ a personal relationship of affectionate love. This lesson should be deeply and indelibly impressed on the minds and hearts of the individual children at the very beginning while treating of the infinite perfection of God.

The instruction on sin should be such as will serve to form their consciences correctly and rationally, and enable them to determine for themselves when they have sinned mortally and when venially, and also in regard to those sins which they are most liable to commit, which are mortal and which are venial, and what punishment is incurred by the commission of each.

For the purpose of explaining the sacramentals, they should, when it is convenient, be taken by the priest into the church. On entering, he should see that each understands what Holy Water is, takes it properly, and makes the Sign of the Cross in the right manner. He should tell them what the Stations of the Cross are, how these are made, when this devotion should be practised, and what benefits are to be derived. The

candles should be spoken of, their number and composition, their use and significance. In words of appealing tenderness, the Crucifix should be mentioned and studied. Helps afforded in devotion by beautiful pictures and statues should be dwelt on and illustrated by some short familiar prayer fervently said. In a word, the entire instruction should be such as will induce and train the children individually to use the various sacramentals intelligently and opportunely. While reviewing with the children the chapter on Penance, they should be prepared for their general Confession, and enabled to receive this Sacrament properly, worthily, and with great profit to themselves.

The instruction on the Mass should, if possible, be given in the church in the presence of the Blessed Sacrament. While the children are entering and going to their places, they should manifest a heart-felt reverence, keep their gaze directed toward the altar, genuflect profoundly in adoration almost touching the knee to the floor, kneel upright in their places, and remain for a few moments in prayer, in sweet communion with Christ present on the altar. In words of simple form but burning love, they should be taught how best to reverence, please, serve, and adore our Sacramental Christ. As they gaze in trusting affection at the little Tabernacle door, into His very face, they should be made to realize that from the Tabernacle He is gazing forth through the veiling appearances of bread and through all intervening substances, as if they were of clearest crystal, down into their very souls, perceiving their thoughts and desires, hearing their words of adoration and pleased with their good endeavor. The invisible but real glory of Christ filling the Church with infinite splendor should be pictured vividly before their minds, as also the choirs of beauteous angels encircling His altar Throne. The Sacrifice of Calvary should be explained and then its continuation, the Sacrifice of the Mass. Each one of the children should have at this instruction a prayer-book and be shown how to use this during the Holy Sacrifice, and trained to do so not only once or twice but habitually. In this way they should be edu-

cated to assist regularly, devoutly, and joyfully at Mass, at least on Sundays and holidays of obligation. Moreover, when they see anyone advancing for Holy Communion, they should be educated to bow their heads in affectionate reverence, adoring Christ who is really present in the Blessed Sacrament and who is being borne by the priest to be received into the soul of the communicant; and then thoroughly should they be made to realize that each soul into which Christ enters becomes His living tabernacle, which by His Presence He fills with infinite glory and causes to pulsate with joy and life, and even transforms into His own image and likeness by assimilation into His own Being. This very thought, as well as the realization of the fact, that by receiving Him worthily in Holy Communion, they adore Him more perfectly, please Him more intensely, secure His help and blessing more abundantly, and become more like unto Him in thought and desire, in accomplishment, beauty, and glory than by any other possible means, should make them yearn with an ardent desire for the coming of the day when they too will enjoy the privilege of receiving Him in like manner, not only occasionally, but frequently and if possible daily. All this, it is true, cannot be effected in one day or by one brief course of instruction. It must be accomplished by training the children from their earliest years to live and act as Christ desires. These special instructions should serve merely to review this life-long training and to correct any faults or failings which may still remain.

When laboring with this endeavor, the priest should strive as best he can to proceed truthfully and orderly, to represent each devotion in its true importance and to keep each thing in its proper place; he should avoid invariably all vain religious fads and sentimental nonsense; and he should not introduce or speak of too many duties or devotional practices, but only such as are fundamentally required for a Christian life and which every Catholic ought to perform properly, intelligently, opportunely, and with fervor. Experience indubitably shows that when the individual children are thoroughly instructed and as thoroughly trained in these fundamentals, all else de-

sired is easily accomplished in due order and time. Hence the chief purpose and aim of all instruction given in preparation for First Communion should be to teach the children what Christ commands them to do in order to live Catholic lives, and then to train them properly in the practice of living as Catholics. Only in so far as they are thus educated will they be found prepared and favorably disposed for receiving Christ worthily and frequently in Holy Communion.

IV.

During the three days which immediately precede that appointed for First Communion, a retreat should be conducted for the children by the priest in charge. In order to make this time of immediate preparation one of solemn prayer, a rule of silence should be observed and a well-ordered program followed. The conferences should be brief, soul-stirring, and to the point; the devotions, fervent and delightful. Everything possible should be done to inflame the souls of the children with a burning desire to receive Christ as He ought to be received into the soul, and to receive Him thus not only once, but often throughout life, and each time, if possible, with greater devotion and worthiness. Even during these three days, all should be as intensely practical as possible. The children should be shown how they are to assist at Mass when about to communicate and in what manner they should receive. They should be rehearsed thoroughly in the hymns which are to be sung, as also in the ceremonies which are to be followed. In a word, every thing within the power of the priest should be accomplished, so that on the day of First Communion all may be done without unnecessary anxiety or confusion, orderly, prayerfully, joyously, and inspiringly, presenting a scene such as will bring tears of joy to every eye and recall straying souls to better lives. This day, in as far as it is possible, should be made for the children the happiest one of life, because now for the first time Christ enters their souls as a Divine Guest and King, and from henceforth He will come in the same manner regularly and frequently.

After the day of First Communion has passed, the Sunday-school should continue its same endeavor, not to prepare the children for their First Communion it is true, but to prepare them for their subsequent Communions, that is, to educate them to receive Christ in the Blessed Sacrament in accordance with His will, as worthily and as frequently as He Himself desires. This must be made the supreme and central act of their lives for which all else is merely preparatory. To effect this requires an effort wisely directed, energetically pursued, and well sustained. It requires more, or else all will end in failure. An abundance of grace must be obtained. Christ must be at hand assisting. This needed grace is not wanting. It may be received through the living of a Christian life, through prayer and devotion, through the Holy Sacrifice and the Sacraments, and in a particular manner through the Sacrament of Confirmation.

V.

In order to prepare the children rightly for Confirmation, they should be thoroughly taught and trained at a special course of instruction. Sometimes, it is true, they are permitted to make their First Communion and to receive Confirmation on the same day. Authorities on Pastoral Theology and priests of greatest experience, however, are unanimous in asserting that, except in case of necessity, this is most unwise. Their opinions in this matter are accompanied by the following reasons. To prepare a class of children for receiving on the same day both of these Sacraments with that knowledge of Christian doctrine and disposition of soul with which each should be received is most difficult, and in some cases practically impossible. Moreover, by crowding the reception of these two Sacraments into one day, the desired impression is seldom made by each. Then too, if the children are not permitted to receive Confirmation until at least a year after the time of their First Communion, they will undoubtedly attend Sunday-school more regularly during the intervening year, study more diligently the Advanced Catechism, review more

thoroughly its lessons on Christian doctrine, perceive the truthfulness of this more clearly, and learn to apply its principles more continuously and correctly to the individual acts of life. Finally by reviewing the catechism thoroughly and considering in a special manner the relation of its doctrines to the Holy Ghost, they will necessarily become better acquainted and more familiar with the Third Person of the Blessed Trinity, and consequently appreciate more intelligently the graces which He offers, become more solicitous about securing these for themselves, yield more responsively and continuously to divine influence, and thereby permit themselves to be brought into ever closer and more constant communion with Christ, especially as present and received in the Blessed Sacrament.

These reasons, as given above, seem to render manifest the advantage and necessity of preparing the children by a special and separate course of instruction for receiving the Sacrament of Confirmation. When this is done, the organization of the class, the schedule of recitation, the lessons assigned, the methods employed, as also the instructions, the general Confession, and even the retreat given in immediate preparation, should be the same, at least in outline, as for First Communion. In one respect, however, they should differ. At all times, the Holy Ghost must be presented before the minds of the children as the One whom they are learning to know, whose acts and graces they are studying, and whom they are preparing to receive into their souls as a Guide of infinite wisdom and love, to bring them individually unto Christ who is present in the Sacrament of the Altar, and in union with Him to lead them to ever greater heights of sanctity and glory.

All instruction given to the children in preparation for receiving the Sacraments, therefore, and in fact all the endeavor of the Sunday-school should be directed to the accomplishment of one great work, that of teaching and training the children so to live as practical Catholics that they will receive Christ in Holy Communion worthily and frequently throughout life. If it succeeds in this, Christ will accomplish the rest;

and success complete will crown every effort. The children will be saved and sanctified. As their years of life pass by, they will become ever more practically Christian and more truly Christ-like. This, therefore, is the chief and all-important work, which Christ has entrusted to those who are in charge of our Sunday-schools.

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THE FORMATION OF A GREAT PREACHER.

III.

IN his treatise on Christian Doctrine St. Augustine lays down rules for the guidance of Biblical students and for preachers; the two in his mind go together. In this composition we see a vivid picture of himself, though he modestly says that he intends to put before us not what he himself is, but what he ought to be. The first three books deal with the study of Sacred Scripture, and with that we are not now concerned. The fourth takes up the question of the preacher.

First of all, the preacher must be a rhetorician: "We have indeed known many who, without having learnt the rules of rhetoric, were yet more eloquent than those who had learnt them; but we have known none who was eloquent without having read and listened to the disputation of eloquent men." Again, he insists that it is better to speak wisely than eloquently, unless indeed we can do both; and, conversely, it is more dangerous to be an eloquent rather than a wise speaker. "Now a man speaks with greater or less wisdom according as he has made more or less advance in Biblical studies. I do not mean so much in reading the Bible or in committing it to memory as in thoroughly understanding it and diligently searching out its meaning." [1]

He then dilates upon the combined wisdom and eloquence of the Bible, and instances such passages as Rom. 5:3 and

[1] *De Doctrina Christiana*, iv, 5.

following; also II Cor. 11: 16-30. A warning is added that the occasional obscurity of the Bible is not to be imitated, for "of what avails the perfection of our sermon if the audience cannot follow it? There was no occasion for speaking if those for whose sake we preached could not understand what we said . . . In conversation we can always ask questions if we fail to grasp the meaning; but where all are silent in order to hear one speaker and sit with upturned faces listening to him, it is neither usual nor fitting for any one to seek an explanation of what he has failed to grasp, hence the silent listener must be helped by the speaker's careful words . . . Every teacher will then avoid any expression which fails to teach, and will rather choose other equally correct expressions which will be understood. And if such do not exist, or do not occur to him at the moment, he will make use of other expressions even though less correct, provided only that what he teaches be correctly grasped. . . . Of what use is a golden key if it will not open the lock?".[2]

The preacher's aim is threefold: he must teach; he must afford pleasure to his hearers; and he must so convince them of the truth of what he says that they may put it into execution. "And let him not doubt that his power to do this, and the extent of his power to do this, will depend more upon his devout prayers than upon his skilled tongue; therefore by praying for himself and for those whom he is about to address let him be a man of prayer before he becomes a man of words. And when the moment comes for him to preach, let him, before he lifts up his voice to speak, lift up his thirsting soul to God so as to announce to others what he himself has drunk in, and pour forth upon them what has been poured into him."[3] He must be heard and understood: he must be heard with pleasure; and he must carry their wills with him; and the means for securing this are summed up by Cicero, "the master of Roman eloquence": "He is an eloquent man who can speak in modest fashion of things of less importance, in more ele-

[2] *De Doctrina Christiana*, iv, x-xi. [3] *Ibid.* xv.

vated terms of things more important, and in striking language of things of supreme importance." [4]

St. Augustine then gives examples of these three different styles, instancing various passages from St. Paul, and from St. Cyprian and St. Ambrose. He adds, however, a remark which shows the wide view he had of a Christian teacher's study: "It is part of a teacher's duty not merely to open what is closed, not merely to settle knotty questions, but, while doing so, to meet other difficulties which may occur and which may weaken or destroy the value of what we are saying at the time, provided always that the solution of such difficulties occurs to us at the moment, else we might only be creating difficulties without really settling them . . . But it is a very good thing to refute, the moment it occurs to us, any objection which might possibly arise, lest it should be raised when there is no one by to answer it." [5]

He gives us a curious insight into the character of his audience when he illustrates the power of careful oratory by his own experiences at Cæsarea in Mauritania: "We need not think," he says, "that when the people interrupt the preacher by loud and frequent acclamations that he has therefore said anything striking, for the delicate points in a modest speech and the more ornate developments of more elevated discourses may do this. Thus lately when I tried to dissuade the populace of Cæsarea in Mauritania from a gross kind of civil war . . . I spoke to them in the most impressive language I could find . . . but I did not consider I had convinced them merely because I heard them breaking out into acclamations, but only when I saw them weeping. Such acclamations show that men understand you and are pleased with what you say, but their tears show that they are convinced."

In conclusion he insists that we must practice what we preach: "The preacher's own life has greater power to win men's hearts than the most striking sermon . . . Some do good to many by teaching what they do not themselves prac-

[4] Cicero, *de Oratore*.

[5] *De Doctrina Christiana*, ii, xx.

tise, but they would do good to many more did they practise what they preach." A preacher, in fine, is one who "has chosen a good life and does not therefore neglect his good name, but by fearing God and giving good counsel to men he provides good things before both God and men. In his sermons he endeavors to please not so much by words as by the things he puts before them; he only thinks a thing has been well said when truly said; it is not the teacher who is the servant of words, but words are the teacher's servant." [6]

IV.

The preacher, then, according to St. Augustine, is formed upon the Bible. And he himself was certainly so formed. The language of the Bible has become habitual to him: its peculiar turns, its favorite expressions and manner of speech, are constantly on his lips and as constantly flow from his pen. He is never tired of urging upon others the necessity of devoting themselves to its study. Thus he writes to Volurianus about the year 412: "I urge you as strongly as I can to let nothing hinder you from giving your whole attention to the undoubtedly and truly Holy Scripture. There you have sincerely solid matter. It does not appeal to the soul by any fictitious eloquence, nor does it, under a wordy cloak, give forth any vain and uncertain sound. It has power to move you deeply if you seek things and not words; and it has power to terrify you much, but that is only to make you more secure. And more especially do I urge you to read the Apostles, for by reading them you will be stirred up to read the Prophets whose testimonies they use." [7]

A little later he writes to the same Volurianus: "Such is the profundity of the Christian Scriptures that I should only really make daily advance in my knowledge of them if from my earliest childhood to extreme old age I had striven to learn them, and if I had given to their study full leisure, much pains, and my best wits. I do not mean that those things

[6] *De Doctr. Christ.*, iv, xxvii.

[7] Ep. 131; *Alias* i.

which are necessary for salvation are only to be gleaned from them with such difficulty as this, but that when a man holds the faith taught therein—and without this we cannot live well or piously—there remain very many things—and these too so enshrouded in mysteries—which, however, those who would be proficient therein must study. Moreover, there are in it such profound depths of wisdom that even for the oldest, most clear-minded, and most eager searcher after truth that will always remain true which the Scripture itself saith." "When a man hath done then shall I begin." [8] A little further on in the same epistle he writes: "The style of Holy Scripture to all can only be really fathomed by a few. The things it clearly teaches it speaks to our heart like a familiar friend, whether we be learned or unlearned, and that in no veiled manner. But even the things which are enshrouded in mystery Holy Scripture does not teach in lofty terms, so that not even slow and illiterate minds need shrink from approaching as the poor shrink from approaching the rich; but it invites all alike by its modest mien, and it provides for all, not merely manifest truths, but, moreover, exercises them in hidden truths, stating now clearly what at another time it states in veiled terms. And lest its clear teaching should repel us, we have at other times to search for it where it is hidden; and what we then search for somehow appears again, and so we sweetly enter into it. Thus by it are our corrupt ways corrected for our health's sake, those of us who are but little ones finding nourishment, and great souls finding deep delight." [9]

He has no time to waste upon other studies, and he answers certain difficulties about the motion of the heavens by saying almost petulantly: "Men labor much with subtle and toilsome arguments to find out whether it is so or not, but I have no time for treating of such questions; nor indeed ought those whom we are anxious to fit for the work of their own salvation, and who are to labor for the needs of Holy Church,

[8] Ecclesiasticus 18: 6.

[9] Ep. 138; *Alias* iii.

be able to find time for such investigations." [10] We can realize how fully occupied his time must have been when we think of the various episcopal duties which crowded upon him, so that he is forced to complain very often of his want of leisure, and to preface his sermons time and again by an almost pathetic reference to the time and the labor they cost him. Thus when preaching on the eighth chapter of the Epistle to the Romans, he says: "The profundity of God's word demands study, yet does not deny our efforts at fathoming it, for if all were a sealed book there would be no means of explaining obscure passages. But, on the other hand, if all stood clearly revealed, whence would the soul derive its food; whence would it derive strength to knock at the closed door? In our previous readings from the Apostle whom we have by God's help expounded to your charity, we have undergone much labor and anxiety. We felt compassion for you and were anxious both for you and for ourselves. But as far as I can see, God has helped both you and us and has so deigned to unravel those passages which seemed so excessively difficult that now there remains no question which ought to disturb pious souls." [11]

The more he studied the Bible the more he seemed to feel his own inability to explain it: "Surely," he writes to Paulinus and Therasia, "we merely touch upon the Bible: we do not really treat of it! How often we have to ask rather what ought to be thought of a certain passage than dare to declare any definite opinion about it? And this caution which is due to anxiety is far preferable to rash assertions." [12] Again, preaching on those words of Psalm 126 "Nisi Dominus aedificaverit domum in vanum laboraverunt qui aedificant eam," he exclaims: "Who are these toiling builders? They are those who preach the word of God in the Church; those who administer God's sacraments. We all run; we all toil; we all

[10] *De Gen. ad litt.*, ii, x.

[11] Sermon 157; *Alias* xiii; De Verbis Apostolici.

[12] Ep. 95; *Alias* 250.

build now; and before us too men have run and toiled and built, yet 'unless the Lord buildeth the house they labor in vain that build it.' Hence the Apostles, and especially St. Paul, seeing those who 'ran' said: 'You observe days and years and months and seasons, I fear for you lest perchance I should have labored in vain amongst you.' Because he knew that he was interiorly built up by God, he mourned for them, lest he had labored fruitlessly among them. And so we too speak without, but the Lord builds up within. We can see what you hear; but what you think within, He alone sees who sees your thoughts. He it is who builds, who admonishes, who threatens; it is He who opens your understandings, who turns your minds to the faith—and yet we too labor like those 'builders', but 'unless the Lord build the house, he labors in vain that buildeth'." [13]

How keenly he felt his own insufficiency appears again when he is preaching on Psalm 103. He is commenting on the words: "Qui ponit nubes ascensum ejus." The cloud is that on which our Lord ascended to heaven, and so, too, Sacred Scripture is the cloud by which we ascend to Him; but the holy Bishop ejaculates: "Would that the Lord my God would deign to reckon me among those clouds! He sees indeed how misty a cloud I am—for all preachers of the word of truth may be reckoned as clouds (namely to lead men to Christ). All the weaklings, then, who cannot ascend to that other cloud, which is the understanding of Holy Scripture, let them ascend by these clouds (namely the preachers of God's word)! And it may be, perchance, that you, if we have effected anything, if our labors and toil have not been fruitless, have already ascended to that heaven which is the Divine Scripture, I mean to the understanding of them, through our preaching." [14]

In a similar strain in his third sermon on the same Psalm, after citing the words of Ps. 73:8, "The God of gods shall be seen in Sion," he exclaims: "But when? After this short

[13] Enarr, in Ps. 126.

[14] Enarr in Ps. 103. Sermo i.

life's journeying; unless perchance after this brief life we are handed over to the Judge for Him to cast us into the prison. But if when life is over we shall come to our Father's home, as we hope and desire and strive, there we shall contemplate what will always be the subject of our praise; that will never fail us which is ever at hand; neither shall we fail to enjoy it. When we eat we shall not be repelled nor will that food fail us. Great and marvelous will then be our contemplation!"

V.

A good specimen of St. Augustine's power in the pulpit, and also of his mode of applying all parts of Sacred Scripture to the subject he was handling, is furnished in Epistle xxxix where he describes to Alypius the efforts he had made to induce the people of Hippo to drop an evil custom they had of celebrating feast days by disorderly banquets in the Church. The epistle is too long to quote at length. He tells Alypius that he first broached the subject when there were unfortunately but few people in the Church. His hearers, however, soon reported what he had said; "and when Lent was coming on and a large congregation had assembled at the hour for the discourse, that passage of the Gospel was read wherein our Lord, after expelling the sellers of animals from the Temple and overturning the money-changers' tables, said that His Father's House had been changed from a house of prayer into a den of thieves. When I had made them attentive by bringing forward the question of wine-bibbing, I myself read over to them again that passage of the Gospel and followed it by a discourse in which I showed how much more sternly and severely the Lord would put out from His temple our luxurious banquets, which would be disgraceful anywhere, when He thus ejected a kind of traffic which was in itself licit, since they only sold those things needful for the lawful sacrifices of the day. I asked them whom they thought would be most justly compared to "a den of thieves"—those who sold lawful things or those who drank to excess. And since the lections prepared for me were ready I added that the Jewish people,

though still carnal-minded, not only never celebrated in that temple—where indeed the Lord's Body and Blood was not offered—banquets wherein wine was drunk, but not even banquets without wine; and that, moreover, we nowhere read in their history that they were publicly drunk in the name of religion except when they had made a feast for the idol they had made. When I had said this, I myself took the book and read the whole passage.[15] Then I proceeded to show with great feeling how the Apostle, distinguishing the Christian people from the hard-hearted Jews, said that his Epistle was not written on tables of stone but on the fleshy tables of their hearts, since Moses, God's servant, had by reason of their princes broken the tables of stone, and yet we could not bruise the hearts of men of the New Testament who wanted to celebrate the feasts of the Saints by things which the people of the Old Testament had only done once and that to an idol. Then I handed back the codex containing Exodus, and as far as time would allow I dwelt upon the crime of drunkenness in strong terms and showed the catalogue of sins in whose fellowship it was placed, for I took up the Apostle Paul and read the passage: 'But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner; with such a one not so much as even to drink.'[16] And with deep sadness I warned them how dangerous it was to feast with those who were drunkards in their own houses only. And I read to them also the words which follow shortly after: 'Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the Kingdom of God. And such some of you were: but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God.'[17] And when I had read these words to them I told them to ask themselves how any of the faithful could

[15] Enod. 32.

[16] I Cor. 5: 11.

[17] I Cor. 6: 10-11.

bear to hear the words 'but you are washed', when they still allowed concupiscences, which shut the kingdom of God against them, to remain in their hearts—that is, in the inner temple of God. We then came to the chapter where he says: When you therefore come together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God: and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.'[18] And when ye had read this I asked very earnestly whether even honest and sober banquets ought to be held in the church, since the Apostle did not say 'Have you not houses to be drunk in?' as though he meant that it was only in the church that it was unlawful to be drunk; but he said 'to eat and drink in' . . . Then I read the chapter of the Gospel which I expounded the day before, where it says of false prophets 'by their fruits you shall know them' . . . And when this was finished I gave back the book and bade them pray. Then to the best of my power, and moved by the gravity of their danger, God giving me strength, I set before them the common peril in which we were, they, the flock committed to me, and I, who had to give an account of them to the Prince of Pastors; and I besought them by His humility, by His wondrous sufferings, by His stripes, by the spitting in His Sacred Face, by the blows He received from their hands, by His Crown of thorns, and by his cross and Precious Blood, that if they had offended they would at least have compassion on me and would think on the unspeakable love of the aged and venerable Valerian for me, since he had not hesitated to impose upon me for their sakes the heavy burden of preaching to them the word of truth, and had often told them that his prayers had been heard in my coming; surely he had not rejoiced in my coming as conducive to our common destruction, it was not the spectacle of their ruin which made

[18] I Cor. 11: 20-22.

him rejoice, but rather his hope that we should, you and I together, strive after eternal life . . . I did not move them to tears by shedding tears myself, but I confess that at the sight of their tears, after I had ceased speaking I could not restrain my own. Whilst we thus wept together, my sermon closed, leaving me with a strong hope of their correction." [19]

VI.

It is time to answer a question which will probably be on the lips of everybody who reads these pages: "Is the upshot of all this that we cannot hope to be preachers unless we are hard Biblical students?" The answer will depend on the precise meaning of the term "Biblical student." If by it we mean "Higher Critic," then we must answer the question by an emphatic negative. But if by "Biblical student" we mean one who by constant reading of his Bible has a thorough knowledge of it, and who by reading it has learnt to love it and so has of necessity learnt the great secret of using it well, then we answer by a most emphatic affirmative.

Is it possible nowadays to find time for such assiduous reading of the Bible? We are all too busy and have so many things to think of. Yet how busy a man St. Augustine was! In the interesting *Acta* in which he begs for a coadjutor, he pleads for more leisure: "You know what I wanted to do some years ago, and you would not let me do it; but now by God's mercy I am really going to do what hitherto I have been unable to do. I wanted, and you quite agreed with me, to be free from all disturbance for five days [a week?] in order to study Holy Scripture, the care of which my brethren and fellow-bishops had seen fit to impose upon me in the two Synods of Numidia and Carthage. The *Acta* were drawn up; you all agreed and loudly; and your *placet* and your hearty consent were registered. I had a little time, and then it was rudely broken in upon, and so I can no longer devote myself to what I so much desired. In the morning and in the afternoon I am worried by other men's business affairs. I beg and

[19] Ep. 29.

implore you to let me hand over to this young priest Eraclius, whom I to-day designate as my successor in the episcopate, all these burdensome occupations!" [20]

Why do people so often find our sermons dry? Because they are stale. Would they ever find the Old Testament, even if only explained in simple fashion, stale? Why are so many sermons unprofitable? Because there is little in them to make them interesting, and thus they fall flat. A picture without a frame always lacks something: a moral which hangs in the air with no frame to support it and remind us of it must needs miss the mark in many instances. We wonder how many Catholics have heard a sermon on Abraham. How many have heard the wonderful stories of Elias and Eliseus drawn out? Dare we say that the reason why the Old Testament is not preached is because we preachers do not know it?

Or perhaps we shall be told that the people will not endure being read to? That depends on how you read! We have already shown how St. Augustine was not afraid of reading copious extracts from the Bible. We constantly find him holding the Gospels in his hands while he preaches. Thus, treating of the resurrection of the dead, he says: "But listen to the Book itself, while I lay aside the preacher and play the reader so as to base my sermon on the authority of the Bible . . . Listen to St. John's Gospel." [21] When he talks of "playing the reader," he is referring to the "reader" whose duty it was to read beforehand the appointed lessons on which the sermon was based. The "reader" and the "preacher" appear to have occupied different pulpits, perhaps the two ambos; and the reader appears to have kept his place during the sermon so as to be ready to read passages as called upon. The Saint, however, often took the book after the "lesson" was read, and read it to his hearers again, as we see in the case of his sermon on "The Valiant Woman." [22]

We may all, however, feel with truth that even if the time

[20] Ep. 213; Seu *Acta Ecclesiastica.*

[21] Sermon 362.

[22] Sermon 37.

is not wanting, the aptitude for it is wanting; though perhaps we ought not to be too ready to encourage this idea. St. Augustine has indeed some most encouraging remarks for those who feel that it is not will but wits which are wanting. "Some there are," he says, "who can manage their voice well, but cannot find ideas for their sermons; now if they were to get solid and well-written sermons from others and commit them to memory and deliver them to the people and thus play that other person's rôle, they would not do amiss. . . Such preachers need not be frightened at the words of Jeremias: 'They each steal their neighbor's words,' [23] for a thief is one who takes what is another's, but God's word belongs to those who obey it." [24]

We will conclude with the Saint's practical, but alas! too often neglected advice to Dioscurus: "The first step on the only road to truth is humility, the second is humility, and the third is humility, and I should give you the same answer every time you asked me . . . just as Demosthenes, the master of eloquence, did when he was asked what he thought the most important rule in rhetoric; he answered 'Pronounce your words,' and when asked what was the next he gave the same answer, and the same for the third, and so on." [25]

The Saint concludes his first sermon "De Vita et Morbius Clericorum suorum" with the words: "I have spoken long but you must pardon a garrulous old man whose health makes him anxious-minded. As you can see for yourselves my years are those of one who is beginning to grow old, but my ill health has made me an old man long ago . . . pray for me that as long as my soul remains in this body of mine and as long as my strength permits I may serve you by preaching to you God's word." [26]

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[23] Jer. 23: 30.

[24] *De Doctr. Christ.*, iv, 29.

[25] Pp. 118.

[26] Sermon 355.

FATHER TYRRELL AND CARDINAL MERCIER.

IN the spring of this year Cardinal Mercier, Archbishop of Mechlin, addressed to his diocesans a Pastoral Letter, in which he communicated to them the instructions of the Holy See touching those errors which are comprised under the name of "Modernism." He desired, in the first place, to correct and banish from the mind of his people the false impressions to which the infidel press had given currency, namely, that the Sovereign Pontiff was opposed to the progress of true science or to its methods, as if modern investigation could discredit our faith in the doctrines of the ancient Church and the claims of its legitimate authority. Next he would guard and warn them against contamination, since the sophistry and the false teachings condemned by the Holy See had "taken root in France and Italy" whence they might easily spread into Belgium, hitherto happily preserved therefrom by "the spirit of scientific impartiality and Christian obedience that animates the representatives of higher education" in that country. He therefore pointed out the characteristic features of the errors known as "Modernism," and in doing so he analyzed the motives that have led to their condemnation by the supreme authority of the Church.

Answering the question: What is Modernism? the Cardinal traces its chief manifestations to what he calls "the parent idea or soul of Modernism," whence he deduces the following definition: Modernism consists essentially in maintaining that the devout soul should draw the object and motive of its faith from itself and itself alone. It rejects every sort of revealed communication that is imposed on the conscience from outside; and thus, by a necessary consequence, it becomes the denial of the doctrinal authority of the Church established by Jesus Christ, the contempt of the hierarchy divinely appointed to rule the Christian community.

So far as this definition is intended to emphasize the fundamental doctrine of Modernism, it opposes the Catholic idea and tradition that Christ imposed upon us a moral code

which does not depend upon the acceptance or interpretation of the individual conscience. That code, we know, derives its authority as well as its applied meaning solely from the intention and will of God, who gives us the necessary helps to put it into practice, by means of the sacramental system and the disciplinary direction of the Church which He has instituted as dispenser of grace and as guide and judge of the faithful. But we have to distinguish between the positive doctrine of Modernists and what is called the spirit of "Modernism." For, whilst those who represent the cause of "Modernism" plainly convict themselves of heterodoxy by certain statements which contradict the divinely authorized teaching of the Church, there are other manifestations of error which, admitting as it were of varied interpretation, escape definite censure, although they create that uncertain and shifty condition of opinions under which falsehood disguises itself effectually and thus succeeds in inculcating almost imperceptibly the false principles which destroy the vitality of religion. Hence a prominent critic of the situation, Prof. Frederic Paulsen, of the University of Berlin, whose pronounced rationalistic Protestantism does not permit us to suspect him of partiality toward the Church, can write concerning "Modernism" in Germany: "It seems clear that all the doctrines condemned by the Encyclical are of German origin, and yet there is perhaps not a single theologian who defends Modernism, in the theological faculties of Germany." [1] "The ideas that have given birth to Modernist *doctrines*," writes Cardinal Mercier, "were sown and fostered in the Protestant soil of Germany and were forthwith transplanted to that of England, and have pushed their shoots as far as the United States." Whereas "the Modernist *spirit* has extended to Catholic countries and has given birth to errors on the part of certain writers, forgetful of the Church's tradition, whose enormity alarms the sincere consciences of men simply loyal to the faith of their baptism."

Among the men whom Cardinal Mercier singles out as emphatically representing the spirit of Modernism, "is the Eng-

[1] *Internationale Wochenschrift*, 7 Dez., 1907.

lish priest Tyrrell," whom he calls " the most penetrating observer of the present Modernist movement—the one most alive to its tendencies, who has best divined its spirit, and is perhaps more deeply imbued with it than any other " (p. 9). In the works of Father Tyrrell the Cardinal finds, " besides pages of deep piety," which he has read " with profit and a sense of sincere gratitude to the author," also the indications of those fundamental errors which separated Döllinger from the Church and which he styles the parent-idea of Protestantism. As the above-mentioned Pastoral Letter was subsequently circulated in the form of a brochure, it came to Father Tyrrell's notice and caused him to write "A Reply," which has just been published under the title of *Medievalism.*[2]

Father Tyrrell assigns as the two chief reasons for his " Reply " the fact that the Cardinal wantonly pillories him before the world as one imbued with the errors of Modernism, and as one whose writings are to be avoided; and that in doing so he misrepresents alike the views of the Modernist school and those of Father Tyrrell himself, who repudiates the idea that he is in any way the author or leader of the movement. " I am not ashamed of Modernism. When you speak of me as ' the most penetrating observer of contemporary Modernism . . . the man most profoundly imbued with its spirit,' I should feel flattered were I coxcomb enough to believe myself level with those leaders of the movement whom I follow, from whom I have learnt everything and from whom I have yet so much to learn. But, for Your Eminence, Modernism is the deadliest of heresies, and heresy the deadliest moral obliquity; and of this obliquity you present me, first to Belgium, and now to the world, as the most deeply imbued representative. Seeing it was quite unnecessary, I can hardly think it was friendly or even charitable, to take such uncalled for action, which would

[2] *Le Modernisme:* Sa position vis-à-vis de la Science. Sa Condemnation par le Pape Pie X. Par S. E. le Cardinal Mercier, archevêque de Malines. L'Action Catholique. Bruxelles. Pp. 45.

Medievalism. A Reply to Cardinal Mercier. By George Tyrrell. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1908. Pp. 210.

have come much better from the Archbishop of Westminster. It is in England, and not in Belgium that I am known and read." [3]

We should naturally sympathize with Father Tyrrell on the score of being needlessly "pilloried" by a Belgian prelate, even if his identity and position as an English priest who ventilated his "differences" spontaneously to the world at large, in the Italian and English anti-Catholic press, were not an open secret, such as Father Tyrrell's other "private" letters have been. One does not like to see a man, who is down, struck without fresh provocation. But when Father Tyrrell, immediately after making the above-mentioned complaint, clearly intimates that two years ago the Cardinal had personally interested himself in behalf of the misunderstood English priest, and sought to divert a censure, which seemed to those who had only read Father Tyrrell's printed books needlessly severe, we begin to understand that Cardinal Mercier, whose "kindliness" and sympathy toward Father Tyrrell could hardly have remained a secret, must have had good reason to disown a friendship which could easily be misinterpreted, even after it had ceased to exist, by those who are ever on the alert to discover dissensions among the members of the Roman Curia or the chief council of the Holy See which the Cardinal Archbishop necessarily represents to his own clergy and people, and to the world at large. When, whilst still a member of the Jesuit Order, Father Tyrrell thought fit to "trustingly" put one of his suppressed books, *Oil and Wine*, into what he considered the sympathetic hands of the Cardinal, we understand that the act may have been an appeal for protection such as one public man might accord to another in difficulties. But if subsequent events clearly proved the trust to have been misplaced, we see good reason for the Cardinal's implied and public disavowal of a relationship which could not fail to be misunderstood if it were public, and thus throw a false and undeserved light upon the benevolent and right-minded attitude of the Cardinal.

[3] *Medievalism*, pp. 23 and 24.

The matter assumes a different and more important aspect when we come to what Father Tyrrell styles (p. 36) His Eminence's misrepresentations of the Modernist doctrine and of his own attitude toward the evangelical doctrine of the Church. Here he finds the Cardinal stating the "direct opposite of the truth," and "in flagrant contradiction" with the position assigned to Father Tyrrell elsewhere in the Pastoral. The passage in which the Cardinal sums up the part assigned by him to Father Tyrrell, and which the latter singles out as chiefly indicative of the fault he finds with the Pastoral, reads: "The authority of the Roman Catholic Church —the bishops and the pope—interprets the inner life of the faithful, gathers up the results of the collective conscience, and proclaims them in dogmatic formulas. But the *interior religious life itself remains the supreme criterion of beliefs and dogmas.*"

"By underlining these words," says Father Tyrrell in commenting upon this characterization of his Modernist views, "you plainly intend to convict me of the pure individualism described in your former definition of Modernism. You suppose that I make the individual, and not the collective religious life, the source and criterion of dogmatic truths. You do not see that such an interpretation of the underlined words makes blank nonsense of those that precede; which, therefore, you have strung together without any true idea of their connexion and bearing" (p. 37).

This is a hard saying, indeed, and we wonder that it did not occur to Father Tyrrell, as it must occur to any unbiased reader of the Cardinal's words, that a thinker as deservedly renowned as the former Rector of the Leonine School could have uttered such nonsense as Father Tyrrell reads out of his words. Indeed, the more obvious meaning of the above words can leave no doubt that Cardinal Mercier rightly charges Father Tyrrell with advocating *individualism* when he convicts him of finding the source of dogmatic truth in an appeal to the collective conscience of the body of the faithful. By *individualism*, in the connexion in which the Cardinal uses the term,

we can understand hardly anything else (unless we expect a rational man to talk arrant and contradictory nonsense, as Father Tyrrell assumes to be the case) than that private judgment determines the rule of faith and hence the scope of revelation. The collective judgment in such a case is still an individualistic criterion as distinguished from an *external* authority such as the Cardinal defends and Father Tyrrell admits as a fundamental principle of Catholic dogma. It is for this reason, no doubt, that Cardinal Mercier presents Modernism, as Father Tyrrell himself will have it (p. 40), as "the purest, so-called *Protestant* individualism, and as a repudiation of a divinely established hierarchic Church with authority to teach and to rule."

In the same spirit Father Tyrrell treats as involving a contradiction of the most elementary kind the statement that "the Episcopate in union with the Pope is the organ of transmission of the revealed teachings of Jesus Christ," and that "the organ of transmission is what, in one word, is called Tradition." Surely it involves no extraordinary forcing either of the meaning of words or of theological coherence of thought to understand that the Pope with the Episcopate throughout the ages has acted as the visible organ of Tradition, and may therefore be properly identified with the same. And Father Tyrrell throws no friendly light upon his interpretation of the Cardinal's words when he seeks to support them by a supposed citation of the words of Pius IX, which he repeats several times in the course of his argument, but to the authenticity of which he gives us no further clue, viz. *La tradizione son io* (p. 55).

Even if Pius IX did use these words, they would signify nothing as an argument against the primacy of jurisdiction and the spokesmanship of tradition which the Cardinal, with all Catholics, claims for the Church. The authority of the Sovereign Pontiff is not impaired by his weakness, so long as he is assumed to be a representative of a rule that comes to him by divine grace; nor does such authority imply what Father Tyrrell would have his readers believe when he attributes to

Cardinal Mercier the following: "You maintain that the great Christian tradition and deposit of faith was suddenly infused into that empty, godless little brain (of the pope); that he had only to look within himself in order to instruct the whole Episcopate as to the true sense of revelation" (p. 59). No tolerably well instructed Catholic would admit such an inference as being free from prejudice. The Pope cannot be conceived as having the deposit of faith or tradition infused into his head, for it exists without and independent of him. If he is appealed to as its interpreter in doubtful cases, it is in the same sense as a supreme judge is called upon to render a verdict from which there is no further appeal—in the one case because God has so ordained it, and in the other because man has no other recourse.

Father Tyrrell would have us draw a distinction between our allegiance in matters of state and in matters of religion. He writes: "Whereas we are under the jurisdiction of the State, whether we will or no, we are under that of the Church only by our free choice. I am bound to obey her officers only as I obey my physician, after I have freely put myself into his hands to be cured by him. He has no right to domineer over me. He can only say 'Unless you obey me you will die.' The rule he has over me is imposed by myself. So, too, the rule which the Church has over me derives from my own conscience; from my own free act. All she can say to me is 'If you love me keep my commandments.' If I do not keep her commandments, she can say 'You do not love me;' but she cannot coerce or threaten me" (p. 65).

Now, with all due respect to Father Tyrrell's sincerity and present views of the Church, we cannot conceive him to have had them when he made his profession of faith to the Catholic Church, nor do they well accord with his own expression touching her prerogatives as a governing as well as a teaching institution. "In the propagation of the Gospel, in the work of revelation, the Church possesses the same sort of spiritual authority as Christ Himself. And so far as her appointed officials speak really and not merely by a sort of legal fiction in

her name, their voice is hers" (p. 119). Again, "Here is the advantage of an institutional Church within whose limits the experiences of multitudes and generations are brought together and unified for the general good. And it is to this end that the Church needs to be organized hierarchically so as to bring to one focus the countless rays of her spiritual illumination" (p. 132). "In her own way the Church has everything to do with the universal interests of mankind, with the development of human thought and life. She can never be indifferent to any sort of truth, theological or ethical or scientific or social. The cause of progress is the cause of God's Kingdom" (p. 177). If, in spite of these admissions, Fr. Tyrrell still contends for a difference between the juridical and spiritual authority of the Church, we ask ourselves perforce is such a distinction possible in reality?

If the authority of the Church is the same as that of Christ, as Father Tyrrell allows, then it goes beyond merely saying "If you love me keep my commandments;" she may say with Christ: "Unless you do penance you shall perish"; and she can cast out of the temple those who desecrate it, whether by their mercenary practices or their false teachings. Such was the sense in which St. Paul understood the mission of bishops, when he threatened the Corinthian with excommunication for violating the law of the Church. Indeed, we should be at a loss to understand the meaning of that institutional Church which has no other function than that of preaching the law of love, without exercising the office of a guardian of morality or of the correcting executive, such as God Himself appointed in the Hebrew Church, which was assuredly a forerunner and model of the Church of Christ and recognized as such in His acts and His teaching. Father Tyrrell harps again and again upon the proposition that the Pope is not infallible when he excommunicates, or that excommunication may be unjust, and therefore invalid, owing to the ignorance of wickedness of the ecclesiastical judges. But what consistency is there in such a thesis when its defender would not recognize any jurisdictional function in the Pope, apart from that of summing up or formulating the uni-

versal conscience of the faithful in the act of interpreting revelation?

In the same way Father Tyrrell's insistence that "a valid and truly ecumenical council must be unquestionably representative, perfectly free and spontaneous, morally unanimous in all its decisions" (p. 90), is somewhat weakened by the statement that some of the most important councils which enunciated the jurisdictional rights of the Roman Pontiff were representative or free and therefore truly ecumenical (p. 80).

The whole contention resting upon the distinction between theology and dogma, separating the former entirely from religion, and making the latter consist in the authority of the general mind and conscience of the faithful, has an artificial, though somewhat plausible, aspect. "It passes one's wit," writes Professor Gardner, of Oxford, in reviewing Father Tyrrell's former book *Through Scylla and Charybdis*,[4] "how theology can be condemned and dogma saved. And it is even more curious to see that Mr. Tyrrell seems to be drifting in the direction of the old-fashioned Protestantism which draws an impassable line between the New Testament as a book and all other books whatever." Dr. Gardner is thoroughly sympathetic with Father Tyrrell's main contentions, but he recognizes the untenableness of the reason which the author of *Medievalism* assigns for his position. Dogma interpreted by the collective conscience and enunciated by the authority of the Church is as impossible a rule of faith as the Bible interpreted by the individual or by many individuals who utter their opinion collectively. The Bible as a book differs little from any other book, despite its inspired character, if every reader or all readers collectively find in it their aggregate interpretation of truth.

Again, when Father Tyrrell writes: "Along with the sense of divine immanence has grown that of the authority of the general over the individual mind and conscience, as being relatively a more adequate organ and expression of God's truth and will . . . When it is clear that a counterbelief is

[4] *Hibbert Journal*, July, 1908, p. 924.

gaining ground in such a way that it represents the consensus of the future . . . one may, and at times one ought, to follow the belief that lives in the spirit rather than that which stagnates in the formula." Professor Gardner justly observes: "It is evident that Mr. Tyrrell thinks that his own views are thus justified . . . but surely this consensus is found at the origin of all important movements, whether good or bad—the *Zeitgeist* is not always on the right side." [5]

But all these inconsistencies which we have pointed out, and most of which have been noted by other writers, some of whom profess to be friendly to Father Tyrrell and his purpose of reform, might be passed over or excused on the plea which Fr. Tyrrell himself advances in his behalf, namely that his opinions have undergone a gradual and not always consistent change. The one thing which the unbiased reader will scarcely fail to blame in Fr. Tyrrell's reply to Cardinal Mercier is the frequently recurring expressions of disdain and the invidious note of malignant insinuation which is not only unworthy of one who defends himself against a recognized adversary, but which also leaves the impression that the writer feels the weakness of his arguments, and writes with the temper of a man who realizes that plausibility and assumption of superiority are his best weapons.

We should deeply regret to be classed with those who, finding Father Tyrrell unpopular with the party to which he seems to claim allegiance, join in the chorus against him on that account. Many things that are said by him in criticism of the apathy and narrowness of Catholic representatives are sadly true, but both the person whom Fr. Tyrrell addresses and the subject with which he deals call for a dignified treatment. This Fr. Tyrrell ignores not only in his attempt to make his critic an intellectual imbecile but also in his suggestions of Catholic belief and practice, which must make a wholly false impression on the unwary reader, and which by their selection and combination distort facts and discredit Catholic intelligence in a very unworthy way. We refer especially to such passages as the following: "On the communion tessera of this

[5] *Hibbert Journal*, l. c.

year, approved by the Archbishop of Milan, I find Mary and the Pope twice put side by side: *Gloria alla Madre Immacolata: Gloria al Santo Padre!* I have seen one of the crosses sold to the faithful of Rome on which the figure of Christ is replaced by that of the Pope." This is hateful, for Fr. Tyrrell must know that such blasphemous interpretation as he here insinuates to be the practice of Rome, is one which would receive from the Pontiff and the S. Congregation which represents the disciplinary tribunal of the Church, a condemnation not less severe than that which follows upon all other false teaching of religion. There are other passages of a similar nature. Even when they are less flagrantly offensive to common sense, they are manifestly catering to unreasoning bigotry, by that very lack of discrimination which Fr. Tyrrell justly condemns in those who propose to form a fair estimate of his own religious tenets. Thus when he says that "at the beginning of the last century the Catholics of England and Ireland read in their approved Catechism that the doctrine of the papal infallibility was the invention of Protestant calumniators," he states a platitude which is easily explicable to those who remember that the practical and general belief in papal infallibility at that time was not the same as belief in the dogma or defined doctrine of infallibility, and that to assert that Catholics were bound to believe the doctrine of papal infallibility might be a Protestant calumny against those who were free to believe and did practically believe in it. Such arguments, together with the repeated insinuations of low motives and puerile imbecility against Cardinal Mercier are apt to diminish the sympathy of judicious minds which Fr. Tyrrell might still claim outside the Church.

Altogether, Fr. Tyrrell has not rendered himself or the thinking world which is disposed to read him any great service by his "Reply." What Cardinal Mercier might have to say could easily be summed up in a very brief repetition of the warning he had uttered in his Pastoral. For the rest, Fr. Tyrrell has gone one step nearer to that hopeless desert of intellectual and religious anarchism which is gathering its forces against the Church of Christ under the plea of humantiarian aims toward the atheistic ideal.

Analecta.

SANCTISSIMI DOMINI NOSTRI
PII
DIVINA PROVIDENTIA
PAPAE X

Constitutio Apostolica De Romana Curia

Pivs Episcopvs

Servvs Servorvm Dei

Ad Perpetvam Rei Memoriam.

Sapienti consilio sa. me. Pontifex Xystus V, Decessorum vestigiis inhaerens eorumque coepta perficiens, sacros Cardinalium coetus, seu Romanas Congregationes, quarum aliquot iam erant ad certa negotia institutae, augeri numero voluit, ac suis quamque finibus contineri. Quare Apostolicis Litteris, die xxii mensis Ianuarii an. mdlxxxvii, queis initium, *Immensa*, eiusmodi Congregationes constituit quindecim, ut, "partita inter eos aliosque romanae Curiae magistratus ingenti curarum negociorumque mole," quae solet ad Sanctam

Sedem deferri, iam necesse non esset tam multa in Consistorio agi ac deliberari simulque possent controversiae diligentius expendi, et celerius faciliusque eorum expediri negotia, qui undique, sive studio religionis ac pietatis, sive iuris persequendi, sive gratiae impetrandae, aliisve de causis ad Summum Pontificem confugerent.

Quantum vero utilitatis ex sacris his Congregationibus accesserit sive ad ecclesiasticam disciplinam tuendam, sive ad iustitiam administrandam, sive ad ipsos Romanos Pontifices relevandos, crescentibus in dies curis negotiisque distentos, compertum ex Ecclesiae historia exploratumque omnibus est.

Verum decursu temporis ordinatio Romanae Curiae a Xysto V potissimum per memoratas Apostolicas Litteras constituta haud integra perstitit. Nam et Sacrarum Congregationum numerus, pro rerum ac temporum necessitatibus, modo auctus est, modo diminutus; atque ipsa iurisdictio unicuique Congregationi primitus attributa, modo novis Romanorum Pontificum praescriptis, modo usu aliquo sensim inducto ratoque habito, mutationibus obnoxia fuit. Quo factum est ut hodie singularum iurisdictio, seu *competentia*, non omnibus perspicua nec bene divisa evaserit; plures ex Sacris Congregationibus eâdem de re ius dicere valeant, et nonnullae ad pauca tantum negotia expedienda redactae sint, dum aliae negotiis obruuntur.

Quapropter haud pauci Episcopi ac sapientes viri, maxime vero S. R. E. Cardinales, tum scriptis tum voce, et apud Decessorem Nostrum fel. rec. Leonem XIII., et apud Nos ipsos saepe institerunt ut opportuna remedia hisce incommodis afferrentur. Quod Nos quidem pro parte praestare curavimus datis Litteris die VII mensis Decembris anno MCMIII, *Romanis Pontificibus;* aliisque datis die XXVIII mensis Ianuarii anno MCMIV, *Quae in Ecclesiae bonum;* itemque aliis datis die XXVI mensis Maii anno MCMVI, *Sacrae Congregationi super negotiis.*

Cum vero in praesenti res quoque sit de ecclesiasticis legibus in unum colligendis, maxime opportunum visum est a Romana Curia ducere initium, ut ipsa, modo apto et omnibus perspicuo ordinata, Romano Pontifici Ecclesiaeque operam suam praestare facilius valeant et suppetias ferre perfectus.

Quamobrem, adhibitis in consilium pluribus S. R. E. Cardinalibus, statuimus ac decernimus, ut Congregationes, Tribunalia et Officia, quae Romanam Curiam componunt et quibus Ecclesiae universae negotia pertractanda reservantur, post ferias autumnales decurrentis anni, hoc est a die III mensis Novembris MDCCCCVIII, non alia sint, praeter consueta sacra Consistoria, quam quae praesenti Constitutione decernuntur, eaque numero, ordine, competentia, divisa et constituta maneant his legibus, quae sequuntur.

I.

SACRAE CONGREGATIONES.

1.—CONGREGATIO SANCTI OFFICII.

1. Haec Sacra Congregatio, cui Summus Pontifex praeest, doctrinam fidei et morum tutatur.

2. Eidem proinde soli manet iudicium de haeresi aliisque criminibus, quae suspicionem haeresis inducunt.

3. Ad ipsam quoque devoluta est universa res de Indulgentiis, sive quae doctrinam spectet, sive quae usum respiciat.

4. Quidquid ad Ecclesiae praecepta refertur, uti abstinentiae, ieiunia, festa servanda, id omne, huic Sacro Consilio sublatum, Congregationi Concilii tribuitur; quidquid ad Episcoporum electionem spectat, sibi vindicat Congregatio Consistorialis; relaxationem vero votorum in religione seu in religiosis institutis emissorum, Congregatio negotiis sodalium religiosorum praeposita.

5. Etsi peculiaris Congregatio sit constituta *de disciplina Sacramentorum*, nihilominus integra manet Sancti Officii facultas ea cognoscendi quae circa privilegium, uti aiunt, Paulinum, et impedimenta disparitatis cultus et mixtae religionis versantur, praeter ea quae attingunt dogmaticam de matrimonio, sicut etiam de aliis Sacramentis, doctrinam.

2.—CONGREGATIO CONSISTORIALIS.

1. Duas haec Sacra Congregatio, easque distinctas partes complectitur:

2. Ad primam spectat non modo parare agenda in Consis-

toriis, sed praeterea in locis Congregationi de Propaganda Fide non obnoxiis novas dioeceses et *capitula* tum *cathedralia* tum *collegiata* constituere; dioeceses iam constitutas dividere; Episcopos, Administratores apostolicos, Adiutores et Auxiliarios Episcoporum eligere; canonicas inquisitiones seu *processus* super eligendis indicere actosque diligenter expendere; ipsorum periclitari doctrinam. At si viri eligendi vel dioeceses constituendae aut dividendae sint extra Italiam, administri Officii a publicis negotiis, vulgo *Secretariae Status*, ipsi documenta excipient et *Positionem* conficient, Congregationi Consistoriali subiiciendam.

3. Altera pars ea omnia comprehendit, quae ad singularum dioecesium regimen, modo Congregationi de Propaganda Fide subiectae non sint, universim referuntur, quaeque ad Congregationes Episcoporum et Concilii hactenus pertinebant, et modo Consistoriali tribuuntur. Ad hanc proinde in posterum spectent vigilantia super impletis vel minus obligationibus, quibus Ordinarii tenentur; cognitio eorum quae ab Episcopis scripto relata sint de statu suarum dioecesium; indictio apostolicarum visitationum, examenque earum quae fuerint absolutae, et, post fidelem rerum expositionem ad Nos delatam singulis vicibus, praescriptio eorum, quae aut necessaria visa fuerint aut opportuna; denique ea omnia quae ad regimen, disciplinam, temporalem administrationem et studia Seminariorum pertinent.

4. Huius Congregationis erit, in conflictatione iurium, dubia solvere circa *competentiam* Sacrarum Congregationum.

5. Huius Sacri Consilii Summus Pontifex perget esse Praefectus. Eique Cardinales *a secretis* S. Officii et *Secretarius Status* semper ex officio accensentur, praeter alios, quos Summus Pontifex eidem adscribendos censuerit.

6. A secretis semper esto Cardinalis a Summo Pontifice ad id munus eligendus; alter ab ipso erit Praelatus cui *Adsessoris* nomen, qui idem fungetur munere a secretis Sacri Collegii Patrum Cardinalium, et sub ipso sufficiens administrorum numerus.

7. Consultores huius Congregationis erunt *Adsessor* Sancti

Officii, et *a secretis* Congregationis pro negotiis ecclesiasticis extraordinariis, durante munere: quibus accedent alii, quos Summus Pontifex elegerit.

3.—CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

1. Est huic Sacrae Congregationi proposita universa legislatio circa disciplinam septem Sacramentorum, incolumi iure Congregationis Sancti Officii, secundum ea quae superius statuta sunt, et Sacrorum Rituum Congregationis circa caeremonias quae in Sacramentis conficiendis, ministrandis et recipiendis servari debent.

2. Itaque eidem Congregationi tribuuntur ea omnia, quae huc usque ab aliis Congregationibus, Tribunalibus aut Officiis Romanae Curiae decerni concedique consueverant tum in disciplina matrimonii, uti dispensationes in foro externo tam pauperibus quam divitibus, sanationes in radice, dispensatio super rato, separatio coniugum, natalium restitutio seu legitimatio prolis; tum in disciplina aliorum Sacramentorum, uti dispensationes ordinandis concedendae, salvo iure Congregationis negotiis religiosorum sodalium praepositi ad moderandam eorundem ordinationem; dispensationes respicientes locum, tempus, conditiones Eucharistiae sumendae, Sacri litandi, adservandi Augustissimi Sacramenti; aliaque id genus.

3. Quaestiones quoque de validitate matrimonii vel sacrae Ordinationis, aliasque ad Sacramentorum disciplinam spectantes, eadem Congregatio dirimit, incolumi iure Sancti Officii. Si tamen eadem Congregatio iudicaverit huiusmodi quaestiones iudiciario ordine servato esse tractandas, tunc eas ad Sacrae Romanae Rotae tribunal remittat.

4. Congregationi huic, quemadmodum ceteris omnibus quae sequuntur, erit Cardinalis Praefectus, qui praeerit sacro Ordini, aliquot Patribus Cardinalibus a Pontifice Summo eligendis conflato, cum *secretario* aliisque necessariis administris et consultoribus.

4.—CONGREGATIO CONCILII.

1. Huic Sacrae Congregationi ea pars est negotiorum com-

missa, quae ad universam disciplinam Cleri saecularis populique christiani refertur.

2. Quamobrem ipsius est curare ut Ecclesiae praecepta serventur, cuius generis sunt ieiunium (excepto eucharistico, quod ad Congregationem de disciplina Sacramentorum pertinet) abstinentia, decimae, observatio dierum festorum, cum facultate opportune relaxandi ab his legibus fideles; moderari quae Parochos et Canonicos spectant; item quae pias Sodalitates, pias uniones, pia legata, pia opera, Missarum stipes, beneficia aut officia, bona ecclesiastica, arcas nummarias, tributa dioecesana, aliaque huiusmodi, attingunt. Videt quoque de iis omnibus, quae ad immunitatem ecclesiasticam pertinent. Eidem Congregationi facultas est reservata eximendi a conditionibus requisitis ad assecutionem beneficiorum, quoties ad Ordinarios eorum collatio spectet.

3. Ad eamdem pertinent ea omnia quae ad Conciliorum celebrationem et recognitionem, atque ad Episcoporum coetus seu *conferentias* referuntur, suppressa Congregatione speciali, quae hactenus fuit, pro Conciliorum revisione.

4. Est autem haec Congregatio tribunal competens seu legitimum in omnibus causis negotia eidem commissa spectantibus, quas ratione disciplinae, seu, ut vulgo dicitur, *in linea disciplinari* pertractandas iudicaverit; cetera ad Sacram Romanam Rotam erunt deferenda.

5. Congregationi Concilii adiungitur et unitur, qua Congregatio specialis, ea quae *Lauretana* dicitur.

5.—CONGREGATIO NEGOTIIS RELIGIOSORVM SODALIVM PRAEPOSITA.

1. Haec Sacra Congregatio iudicium sibi vindicat de iis tantum, quae ad Sodales religiosos utriusque sexus tum solemnibus, tum simplicibus votis adstrictos, et ad eos qui, quamvis sine votis, in communi tamen vitam agunt more religiosorum, itemque ad tertios ordines saeculares, in universum pertinent, sive res agatur inter religiosos ipsos, sive habita eorum ratione cum aliis.

2. Quapropter ea omnia sibi moderanda assumit, quae sive

inter Episcopos et religiosos utriusque sexus sodales intercedunt, sive inter ipsos religiosos. Est autem tribunal competens in omnibus causis, quae ratione disciplinae, seu, ut dici solet, *in linea disciplinari* aguntur, religioso sodali sive convento sive actore; ceterae ad Sacram Romanam Rotam erunt deferendae, incolumi semper iure Sancti Officii circa causas ad hanc Congregationem spectantes.

3. Huic denique Congregationi reservatur concessio dispensationum a iure communi pro sodalibus religiosis.

6.—CONGREGATIO DE PROPAGANDA FIDE.

1. Sacrae huius Congregationis iurisdictio iis est circumscripta regionibus, ubi, sacra hierarchia nondum constituta, status missionis perseverat. Verum, quia regiones nonnullae, etsi hierarchia constituta, adhuc inchoatum aliquid praeseferunt, eas Congregationi de Propaganda Fide subiectas esse volumus.

2. Itaque a iurisdictione Congregationis de Propaganda Fide exemptas et ad ius commune deductas decernimus—in *Europa*—ecclesiasticas provincias Angliae, Scotiae, Hiberniae, et Hollandiae, ac dioecesim Luxemburgensem;—in *America* —provincias ecclesiasticas dominii Canadensis, Terrae Novae et Foederatarum Civitatum, seu *Statuum Unitorum*. Negotia proinde quae ad haec loca referuntur, tractanda in posterum non erunt penes Congregationem de Propaganda Fide, sed, pro varia eorumdem natura, penes Congregationes ceteras.

3. Reliquae ecclesiasticae provinciae ac dioeceses, iurisdictioni Congregationis de Propaganda Fide hactenus subiectae, in eius iure ac potestate maneant. Pariter ad eam pertinere decernimus Vicariatus omnes Apostolicos, Praefecturas seu missiones quaslibet, eas quoque quae Congregationi a Negotiis ecclesiasticis extraordinariis modo subsunt.

4. Nihilominus, ut unitati regiminis consulatur, volumus ut Congregatio de Propaganda Fide ad peculiares alias Congregationes deferat quaecumque aut fidem attingunt, aut matrimonium aut sacrorum rituum disciplinam.

5. Quod vero spectat ad sodales religiosos, eadem Con-

gregatio sibi vindicet quidquid religiosos qua missionarios, sive uti singulos, sive simul sumptos tangit. Quidquid vero religiosos qua tales, sive uti singulos, sive simul sumptos attingit, ad Congregationem Religiosorum negotiis praepositam remittat aut relinquat.

6. Unitam habet Congregationem pro negotiis Rituum Orientalium, cui integra manent quae huc usque servata sunt.

7. Praefectura specialis pro re oeconomica esse desinit; omnium vero bonorum administratio, etiam *Reverendae Camerae Spoliorum*, ipsi Congregationi de Propaganda Fide committitur.

8. Cum hac Congregatione coniungitur Coetus pro *unione Ecclesiarum dissidentium*.

7.—CONGREGATIO INDICIS.

1. Huius sacrae Congregationis in posterum erit non solum delatos sibi libros diligenter excutere, eos si oportuerit prohibere, et exemptiones concedere; sed etiam ex officio inquirere, qua opportuniore licebit via, si quae in vulgus edantur scripta cuiuslibet generis, damnanda; et in memoriam Ordinariorum reducere quam religiose teneantur in perniciosa scripta animadvertere, eaque Sanctae Sedi denunciare, ad normam Const. *Officiorum*, XXV Ian. MDCCCXCVII.

2. Cum vero librorum prohibitio persaepe propositam habeat catholicae fidei defensionem, qui finis est etiam Congregationis Sancti Officii, decernimus ut in posterum omnia quae ad librorum prohibitionem pertinent, eaque sola, utriusque Congregationis Patres Cardinales, Consultores, Administri secum invicem communicare possint, et omnes hac de re eodem secreto adstringantur.

8.—CONGREGATIO SACRORVM RITVVM.

1. Haec Sacra Congregatio ius habet videndi et statuendi ea omnia, quae sacros ritus et caeremonias Ecclesiae Latinae proxime spectant, non autem quae latius ad sacros ritus referuntur, cuiusmodi sunt praecedentiae iura, aliaque id genus, de quibus, sive servato iudiciario ordine sive ratione disciplinae, hoc est, uti aiunt, *in linea disciplinari* disceptetur.

2. Eius proinde est praesertim advigilare ut sacri ritus ac caeremoniae diligenter serventur in Sacro celebrando, in Sacramentis administrandis, in divinis officiis persolvendis, in iis denique omnibus quae Ecclesiae Latinae cultum respiciunt; dispensationes opportunas concedere; insignia et honoris privilegia tam personalia et ad tempus, quam localia et perpetua, qua ad sacros ritus vel caeremonias pertineant, elargiri, et cavere ne in haec abusus irrepant.

3. Denique ea omnia exequi debet, quae ad beatificationem et canonisationem Sanctorum vel ad Sacras Reliquias quoquo modo referuntur.

4. Huic Congregationi adiunguntur Coetus *liturgicus*, Coetus *historico-liturgicus* et Coetus *pro Sacro Concentu*.

9.—CONGREGATIO CAEREMONIALIS.

Haec Sacra Congregatio iura hactenus ipsi tributa integra servat; ideoque ad eam pertinet moderatio caeremoniarum in Sacello Aulaque Pontificali servandarum, et sacrarum functionum, quas Patres Cardinales extra pontificale sacellum peragunt; itemque quaestiones cognoscit de praecedentia tum Patrum Cardinalium, tum Legatorum, quos variae nationes ad Sanctam Sedem mittunt.

10.—CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS.

In ea tantum negotia Sacra haec Congregatio incumbit, quae eius examini subiiciuntur a Summo Pontifice per Cardinalem *Secretarium Status*, praesertim ex illis quae cum legibus civilibus coniunctum aliquid habent et ad pacta conventa cum variis civitatibus referuntur.

11.—CONGREGATIO STUDIORUM.

Est huic Sacrae Congregationi commissa moderatio studiorum in quibus versari debeant maiora athenaea, seu quas vocant Universitates, seu Facultates, quae ab Ecclesiae auctoritate dependent, comprehensis iis quae a religiosae alicuius familiae sodalibus administrantur. Novas institutiones per-

pendit approbatque; facultatem concedit academicos gradus conferendi, et, ubi agatur de viro singulari doctrina commendato, potest eos ipsa conferre.

II.

TRIBUNALIA.

1.—SACRA POENITENTIARIA.

Huius sacri iudicii seu tribunalis iurisdictio coarctatur ad ea dumtaxat quae forum internum, etiam non sacramentale, respiciunt. Itaque, externi fori dispensationibus circa matrimonium ad Congregationem de disciplina Sacramentorum remissis, hoc tribunal pro foro interno gratias largitur, absolutiones, dispensationes, commutationes, sanationes, condonationes; excutit praeterea quaestiones conscientiae, easque dirimit.

2.—SACRA ROMANA ROTA.

Quum Sacrae Romanae Rotae tribunal, anteactis temporibus omni laude cumulatum, hoc aevo variis de causis iudicare ferme destiterit, factum est ut Sacrae Congregationes forensibus contentionibus nimium gravarentur. Huic incommodo ut occurratur, iis inhaerentes, quae a Decessoribus Nostris Xysto V, Innocentio XII et Pio VI sancita fuerunt, non solum iubemus "per Sacras Congregationes non amplius recipi nec agnosci causas contentiosas, tam civiles quam criminales, ordinem iudiciarium cum processu et probationibus requirentes" (Litt. Secretariae Status, XVII Aprilis MDCCXXVIII); sed praeterea decernimus ut causae omnes contentiosae non maiores, quae in Romana Curia aguntur, in posterum devolvantur ad Sacrae Romanae Rotae tribunal, quod hisce litteris rursus in exercitium revocamus iuxta *Legem propriam*, quam in appendice praesentis Constitutionis ponimus, salvo tamen iure Sacrarum Congregationum, prout superius praescriptum est.

3.—SIGNATURA APOSTOLICA.

Item supremum Signaturae Apostolicae tribunal restitu-

endum censemus, et praesentibus litteris restituimus, seu melius instituimus, iuxta modum qui in memorata *Lege* determinatur, antiqua ordinatione tribunalium *Signaturae papalis gratiae et iustitiae* suppressa.

III.

Officia.

1.—CANCELLARIA APOSTOLICA.

1. Huic officio praesidet unus ex S. R. E. Cardinalibus, qui posthac Cancellarii, non autem Vice-Cancellarii nomen assumet. Ipse iuxta pervetustam consuetudinem in sacris Consistoriis, ex officio, notarii munere fungitur.

2. Ad Cancellariae officium in posterum hoc unum tamquam proprium reservatur munus, Apostolicas expedire litteras *sub plumbo* circa beneficiorum consistorialium provisionem, circa novarum dioecesium et capitulorum institutionem, et pro aliis maioribus Ecclesiae negotiis conficiendis.

3. Unus erit earum expediendarum modus, hoc est per *viam Cancellariae*, iuxta normam seorsim dandam, sublatis iis modis qui dicuntur per *viam secretam*, *de Camera* et *de Curia*.

4. Expedientur memoratae litterae seu *bullae* de mandato Congregationis Consistorialis circa negotia ad eius iurisdictionem spectantia, aut de mandato Summi Pontificis circa alia negotia, servatis ad unguem in singulis casibus ipsius mandati terminis.

5. Suppresso collegio Praelatorum, qui dicuntur *Abbreviatores maioris vel minoris residentiae*, seu *de parco maiori vel minori;* quae ipsius erant munia in subscribendis apostolicis bullis transferuntur ad collegium Protonotariorum Apostolicorum, qui vocantur *participantes de numero*.

2.—DATARIA APOSTOLICA.

1. Huic officio praeest unus ex S. R. E. Cardinalibus, qui in posterum Datarii, non vero Pro-Datarii nomen obtinebit.

2. Ad Datariam in posterum hoc unum tamquam proprium ministerium tribuitur, cognoscere de idoneitate eorum qui optant ad beneficia non consistorialia Apostolicae Sedi re-

servata; conficere et expedire Apostolicas litteras pro eorum collatione; eximere in conferendo beneficio a conditionibus requisitis; curare pensiones et onera quae Summus Pontifex in memoratis conferendis beneficiis imposuerit.

3. In his omnibus agendis normas peculiares sibi proprias, aliasque seorsim dandas servabit.

3.—CAMERA APOSTOLICA.

Huic Officio cura est atque administratio bonorum ac iurium temporalium Sanctae Sedis, quo tempore praesertim haec vacua habeatur. Ei officio praeest S. R. E. Cardinalis Camerarius, qui in suo munere, Sede ipsa vacua, exercendo se geret ad normas exhibitas a Const. *Vacante Sede Apostolica*, XXV Dec. MDCCCCVI.

4.—SECRETARIA STATVS.

Officium hoc, cuius est supremus moderator Cardinalis a *Secretis Status*, hoc est a publicis negotiis, triplici parte constabit. Prima pars in negotiis extraordinariis versabitur, quae Congregationi iisdem praepositae examinanda subiici debent, ceteris, pro diversa eorum natura, ad peculiares Congregationes remissis; altera in ordinaria negotia incumbet, ad eamque, inter cetera, pertinebit honoris insignia quaeque concedere tum ecclesiastica tum civilia, iis demptis quae Antistiti pontificali domui Praeposito sunt reservata; tertia expeditioni Apostolicorum Brevium, quae a variis Congregationibus ei committuntur, vacabit.—Primae praeerit *Secretarius* Congregationis pro negotiis extraordinariis; alteri *Substitutus* pro negotiis ordinariis; tertiae *Cancellarius* Brevium Apostolicorum. Inter harum partium praesides primus est *Secretarius* Sacrae Congregationis negotiis extraordinariis praepositae, alter *Substitutus* pro ordinariis negotiis.

5.—SECRETARIAE BREVIVM AD PRINCIPES ET EPISTOLARVM LATINARVM.

Duplex hoc officium sua munia, ut antea, servabit, latine scribendi acta Summi Pontificis.

In posterum vero in omnibus Apostolicis Litteris, sive a

Cancellaria sive a *Dataria* expediendis, initium anni ducetur, non a die Incarnationis Dominicae, hoc est a die XXV mensis Martii, sed a Kalendis Ianuariis.

—

Itaque Congregationes, Tribunalia, Officia, quae diximus, posthac Romanam Curiam constituent, servata eorum quae ante Nostras has litteras exstabant, propria constitutione, nisi immutata fuerit secundum superius praescripta aut secundum legem ac normas sive generales sive speciales quae Constitutioni huic adiiciuntur.

Congregatio quae dicitur *Reverendae fabricae S. Petri*, in posterum unam sibi curandam habebit rem familiarem Basilicae Principis Apostolorum, servatis ad unguem in hac parte normis a Benedicto XIV statutis Const. *Quanta curarum* die XV mensis Novembris MDCCLI data.

Coetus *studiis provehendis* sive *Sacrae Scripturae*, sive *historiae; Obulo S. Petri administrando; Fidei in Urbe praeservandae*, permanent in statu quo ante.

Sublata Congregatione *Visitationis Apostolicae Urbis*, quae ipsius erant iura et munia, ad peculiarem Patrum Cardinalium coetum, penes urbis Vicariatum constituendum, deferimus.

In omnibus autem et singulis superius recensitis Congregationibus, Tribunalibus, Officiis hoc in primis solemne sit, ut nil grave et extraordinarium agatur, nisi a moderatoribus eorumdem Nobis Nostrisque pro tempore Successoribus fuerit ante significatum.

Praeterea, sententiae quaevis, sive gratiae via, sive iustitiae, pontificia approbatione indigent, exceptis iis pro quibus eorumdem Officiorum, Tribunalium et Congregationum moderatoribus speciales facultates tributae sint, exceptisque semper sententiis tribunalis Sacrae Rotae et Signaturae Apostolicae de ipsarum competentia latis.

Huic Constitutioni accedunt leges propriae, ac normae tum generales tum particulares, quibus disciplina et modus tractandi negotia in Congregationibus, Tribunalibus, Officiis praestituitur; quas leges et normas ad unguem ab omnibus observari mandamus.

Atque haec valere quidem debent Apostolica Sede plena; vacuâ enim standum legibus et regulis in memorata Constitutione *Vacante Sede Apostolica* statutis.

Decernentes praesentes Litteras firmas, validas et efficaces semper esse ac fore, suosque plenarios et integros effectus sortiri atque obtinere et illis ad quos spectat aut pro tempore quomodolibet spectabit, in omnibus et per omnia plenissime suffragari, atque irritum esse et inane si secus super his a quoquam contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et ordinationibus Apostolicis, vel quavis firmitate alia roboratis statutis, consuetudinibus, ceterisque contrariis quibuslibet etiam specialissima mentione dignis.

Datum Romae apud Sanctum Petrum, anno Incarnationis Dominicae millesimo nongentesimo octavo, die festo Sanctorum Apostolorum Petri et Pauli, III Kal. Iulias, Pontificatus Nostri anno quinto.

A. Card. Di Pietro,
Pro-Datarivs.

R. Card. Merry Del Val,
A Secretis Statvs.

VISA
De Cvria I. De Aqvila e Vicecomitibvs,
*Loco * Plumbi,*
Reg. in Secret. Brevium,
V. Cvcnonivs.

EX ACTIS PII PP. X.

Dilecto Filio Nostro Jacobo S. R. E. Presb. Card. Gibbons Archiepiscopo Baltimorensi.

Pius PP. X.

Dilecte Fili Noster: Salutem et Apostolicam benedictionem.

Quam tuo nomine et Venerabilium Fratrum ex ista Republica dederas ad Nos proxime epistolam, singulari Nos quidem cum voluptate legimus: quippe amantissime piissimeque perscriptam. Sane eximia Episcoporum e Foederatis

Americae Civitatibus cum in omni genere officii diligentia et alacritas, tum erga Petri successorem observantia et pietas ita comperta Nobis iam erat, ut exploratior fieri non posset. Sed tamen per haec solemnia sacerdotii Nostri, quum divina benignitate Nobis contingit, ut pulcherrimis orbis catholici significationibus fruamur, ipsi recte existimastis et Americanam Ecclesiam, nobilem istam Ecclesiae Catholicae partem, huic quasi concentui bonorum omnium deese non debere, et commune testimonium studii vestri Nobis fore pergratum. In quo valde libenter perspicimus sic vos erga personam humilitatis Nostrae affectos esse, quemadmodum universos cupimus et optamus. Placet nempe reverentia, qua Vicarium Jesu Christi colitis; placet obsequium, quod fidei disciplinaeque christianae Magistro profitemini: sed perplacet is amor quo communem catholicorum praesertim diligitis Patrem. Quando igitur rem deditos vos Nobis praestatis filios, facile intelligitis, Nostra vicissim in vos paterna caritas quanta sit. Qua Nos caritate, uti par est, Clerum ceterumque gregem vestrum una complectimur: scimus enim, quotquot curae vestrae creditos habetis, in primis esse studiosos Nostri et Apostolicae huic Sedi coniunctos. Quod autem scribitis videri vobis auspicato accidere, ut, quum eo tempore sacerdotium iniverimus, quo Maria Immaculata, ad oppidum Lourdes apparens, ibi mirificae beneficentiae suae tamquam fontem aperuit, huius facti recordatio cum sacerdotali Nostra celebritate concurrat, rem vos attingitis, vehementer Nobis cogitatu iucundam. Scilicet divinae Matris apud Christum patrocinio unice confisi semper sumus: atque sicut Illa, quod minime dubitamus, cursum sacerdotalis Nostri muneris praesens usque adhuc adiuvit, ita sperare libet, velle Ipsam Nobis, iam ad hoc dignitatis fastigium investigabili Dei voluntate provectis, sollicitudinum, quibus angi Nos videt, solatium afferre. Ac in tanta mole molestiarum non ignoratis quae Nos premant maxime. Quare pergite, ut facitis, Nobiscum implorare Virginem, praesertim ut, quae sibi admodum esse curae Ecclesiam Gallicam ostenderit, tam misere hodie afflictam, mature in statum tranquillae libertatis restituat, eademque, Interemptrix haeresum, de finibus

christiani populi pestiferos errores exterminet, quos damnando denuntiavimus. Quod reliquum est, merito vestro magnas vobis agimus et habemus gratias; atque auspicem divinorum, quae precamur munerum, simulque testem praecipuae Nostrae benevolentiae, tibi, dilecte Fili Noster, tuis istis in episcopatu collegis, universoque Clero et populo vestro Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XVII Junii MCMVIII, Pontificatus Nostri anno quinto.

PIUS PP. X.

COMMISSIO PONTIFICIA DE RE BIBLICA.

DE LIBRI ISAIAE INDOLE ET AUCTORE.

Propositis sequentibus dubiis Commissio Pontificia de Re Biblica sequenti modo respondit:

DUBIUM I.

Utrum doceri possit, vaticinia quae leguntur in libro Isaiae —et passim in Scripturis—non esse veri nominis vaticinia, sed vel narrationes post eventum confictas, vel, si ante eventum praenuntiatum quidpiam, agnosci opus sit, id prophetam non ex supernaturali Dei futurorum praescii revelatione, sed ex his quae iam contigerunt, felici quadam sagacitate et naturalis ingenii acumine, coniiciendo praenuntiasse?

Resp.—Negative.

DUBIUM II.

Utrum sententia quae tenet, Isaiam ceterosque prophetas vaticinia non edidisse nisi de his quae in continenti vel post non grande temporis spatium eventura erant, conciliari possit cum vaticiniis, imprimis messianicis et eschatologicis, ab eisdem prophetis de longinquo certo editis, necnon cum communi SS. Patrum sententia concorditer asserentium, prophetas ea quoque praedixisse, quae post multa saecula essent implenda?

Resp.—Negative.

DUBIUM III.

Utrum admitti possit, prophetas non modo tamquam cor-

rectores pravitatis humanae divinique verbi in profectum audientium praecones, verum etiam tamquam praenuntios eventuum futurorum, constanter alloqui debuisse auditores non quidem futuros, sed praesentes et sibi aequales, ita ut ab ipsis plane intelligi potuerint; proindeque secundam partem libri Isaiae (cap. XL-XLVI), in qua vates non Iudaeos Isaiae aequales, at Iudaeos in exilio babylonico lugentes veluti inter ipsos vivens alloquitur et solatur non posse ipsum Isaiam iamdiu emortuum auctorem habere, sed oportere eam ignoto cuidam vati inter exules viventi assignare?

Resp.—Negative.

DUBIUM IV.

Utrum, ad impugnandam identitatem auctoris libri Isaiae, argumentum philologicum, ex lingua stiloque desumptum, tale sit censendum, ut virum gravem, criticae artis et hebraicae linguae peritum, cogat in eodem libro pluralitatem auctorum agnoscere?

Resp.—Negative.

DUBIUM V.

Utrum solida prostent argumenta, etiam cumulative sumpta, ad evincendum Isaiae librum non ipsi soli Isaiae, sed duobus, imo pluribus auctoribus esse tribuendum?

Resp.—Negative.

Die autem 28 Iunii anni 1908, in Audientia ambobus Rmis Consultoribus ab Actis benigne concessa, Sanctissimus praedicta Responsa rata habuit ac publici iuris fieri mandavit.

FULCRANUS VIGOUROUX, P. S. S.
LAURENTIUS JANSSENS, O. S. B.
Consultores ab Actis.

Romae, die 29 Iunii 1908.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

APOSTOLIC CONSTITUTION reorganizes the Congregations, Tribunals, and Offices, which compose the Roman Curia, and to which the affairs of the universal Church are referred for treatment.

The *Sacred Congregations* after 3 November of this year will be composed of the following: 1. Congregation of the Holy Office; 2. Consistorial Congregations (comprised of two distinct parts); 3. Congregation on the Discipline of the Sacraments (a new Congregation); 4. Congregation of the Council; 5. Congregation for the Affairs of Religious; 6. Congregation de Propaganda Fide (from which are transferred under the common law the ecclesiastical provinces of the United States, Newfoundland, Canada, England, Ireland, Scotland, Holland, and the diocese of Luxembourg; so that after 3 November, 1908, all affairs relating to these places should be referred to the various Congregations according to the nature of the business, and not as heretofore to the Congregation de Propaganda Fide); 7. Congregation of the Index; 8. Congregation of the Sacred Rites; 9. Ceremonial Congregation; 10. Congregation for Extraordinary Ecclesiastical Affairs; 11. Congregation of Studies.

The *Tribunals* will comprise: 1. Sacred Penitentiaria; 2. Sacred Roman Rota; 3. Apostolic Segnatura.

The *Offices* are to be as follows: 1. Apostolic Cancellaria; 2. Apostolic Dataria; 3. Apostolic Camera; 4. Secretariate of State; 5. Secretariates of Briefs to Princes and of Latin Letters.

The Commissions for the Promotion of the Study of the Sacred Scripture, and of History; for the Administration of Peter Pence, for the Preservation of the Faith in the City, remain in their former state.

Special laws, and rules both general and special, regulating the discipline and the method of treating affairs in the above Congregations, Tribunals, and Offices, are given in the body of the Constitution, the text of which we print in the *Analecta* department of this number. Some of the more important features of the document, in its special bearings on our immediate conditions, will be the subject of a detailed commentary in forthcoming numbers of the REVIEW.

LETTER OF POPE PIUS X to His Eminence James Cardinal Gibbons, in acknowledgment of the American Hierarchy's letter of congratulation on the occasion of the Holy Father's Sacerdotal Jubilee. (Both the Latin text and the English translation of the letter are given in this number.)

PONTIFICAL COMMISSION ON BIBLE STUDIES answers five important *Dubia* on the Book of Isaias and its author, as follows:

I. Whether it may be taught that the prophecies which are read in the Book of Isaias—and in the Scriptures *passim*—are not real prophecies, but either narrations made up after the event, or, if it must be acknowledged that something was foretold before the event, that the prophet foretold the same, not from a supernatural revelation of God, who foreknows the future, but by conjecturing through a happy sagacity and acuteness of natural intelligence from things that had already happened?

Answer.—No.

II. Whether the opinion which holds that Isaias and the other prophets uttered prophecies concerning only those things which were about to take place immediately or after a short space of time, can be reconciled with the prophecies, particularly the messianic and eschatological, which were undoubtedly uttered by the same prophets from a long distance of time, as well as with the common opinion of the Fathers who agree in asserting that the prophets foretold also those things which should be fulfilled after many ages?

Answer.—No.

III. Whether it can be admitted that the prophets, not only

as correctors of human wickedness and heralds of the Divine Word for the good of their hearers, but also as foretellers of future events, must have always addressed as their hearers, not those who belonged to the future, but those who were present and their equals, so that they could be clearly understood by them; and, therefore, the second part of the Book of Isaias (chap. xl.-lxvi.), in which the prophet addresses as one living amongst them not the Jews who were the equals of Isaias, but the Jews mourning in the exile of Babylon, cannot have for its author Isaias himself, who was dead long before, but must be attributed to some unknown prophet living among the exiles?

Answer.—No.

IV. Whether the philological argument, from language and style, against the identity of the author of the Book of Isaias is to be considered weighty enough to compel a man of judgment, familiar with Hebrew and criticism, to acknowledge in the same book a plurality of authors?

Answer.—No.

V. Whether there are solid arguments to the fore, even taken cumulatively, to prove that the Book of Isaias is to be attributed not to Isaias himself alone, but to two, or rather to many, authors?

Answer.—No.

A CORRECTION.

The fourth paragraph (item No. 3) on page 69 of the July number of the REVIEW should read: "The Plenary Indulgence attached to Blessed Maria Grignon de Montfort's form of consecration to Our Lady, Mother of God, is extended *in perpetuum.*"

LETTER OF THE HOLY FATHER TO CARDINAL GIBBONS.

In the *Analecta* department will be found the Latin text, of which the subjoined is a translation, of the letter from the Sovereign Pontiff to His Eminence Cardinal Gibbons. It is a reply to a letter of congratulation sent by the Cardinal in his

own name and that of the American Hierarchy, for the Holy Father's Sacerdotal Jubilee.

To Our Beloved Son, James Cardinal Gibbons, Archbishop of Baltimore.

Pius X, Pope.

Beloved Son: Health and Apostolic Benediction.

We have read with great pleasure the letter which you recently sent us, in your name and that of our Venerable Brethren of your Republic, for it was written with affection and loyalty. Certainly we already know, as clearly as could be, the remarkable promptness and carefulness of the Bishops of the United States of America with regard to every duty, and their obedience and devotion to the Successor of Peter. Still in this celebration of the Jubilee of our priesthood, when, through the goodness of God, we are receiving such beautiful expressions of good will from the Catholic world, you rightly judged that the American Church, that noble portion of the Church Catholic, ought also to have her part in this concord of all good men, and you thought that a common testimonial of your esteem would be very grateful to us. In this we see with great pleasure that you have toward our lowly person those sentiments which we wish and desire all to have. For we are pleased with the respect you show to the Vicar of Jesus Christ; we are pleased with the submission you profess to the Teacher of Christian faith and practice; but we are especially pleased with the love you manifest for the common Father of Catholics. Since, then, you show yourselves such devoted sons to us, you can readily understand how great in turn is our fatherly affection for you. And in this affection we rightly include your clergy and the rest of your flock, for we know that all those you have under your care are especially devoted to us and united to this Apostolic See.

You write that it seems to you an auspicious coincidence that inasmuch as we entered the Holy Priesthood at the time when Mary Immaculate appeared at Lourdes, and opened there a fountain, as it were, of her wonderful benefits, it follows that the celebration of that apparition comes at the same time with the Jubilee of our priesthood. In this you have touched upon a subject extremely pleasant to our thoughts. Truly we have always trusted entirely in the advocacy of the Divine Mother with Christ.

And as we do not doubt that she has hitherto helped us in the performance of our priestly duties, so now that we have been, by the inscrutable will of God, raised to this lofty dignity, we are glad to hope that she is willing to give us some relief from the anxieties with which she sees us oppressed. And in this great mass of cares you know those that press upon us most heavily. Continue, therefore, as you have been doing, to pray with us to the Virgin, especially that she may restore peace and liberty to the Church of France, which has always been an object of such care to her, and which is now so sorely afflicted. Pray, too, that she, the Destroyer of heresies, may drive out from among Christian people those pestilential errors which we have denounced and condemned.

In conclusion, we feel and express our thanks to you for your services, and as an earnest of the Divine favors which we wish you, and at the same time as a testimony of our special favor, we with great affection impart to you, our beloved son, to your colleagues in the episcopacy, and to all your clergy and people, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 17th day of June, 1908, in the 5th year of our Pontificate.

PIUS X, POPE.

PRESENT RELIGIOUS POSITION IN THE BRITISH EMPIRE.

The *Daily Mail Year Book of the Churches for 1908*, published in April, in this its first issue states that its object is "to focus the many-sided activity of the Churches, and the Religious Forces of this country." "Each of the Churches," it says, "has its own Year Book. But up to the present there has been no book which gives a complete and convenient survey of the whole Religious Activity of this country. The *Daily Mail Year Book of the Churches* seeks to supply that want."

The book is divided into nine sections containing articles by well-known writers representative of the various denominations. In section 2 is an article by Archbishop Bourne on "English Catholics and Modernism," and in section 6 one by Monsignor Canon Moyes on "The Roman Catholic

Church, its Position and Progress in England." A very full index manifests the variety of matters with which this book of 300 pages deals. The information "has been carefully obtained from official sources."

"A rent and tattered Christendom is not a pleasing spectacle," says Dr. James Drummond, as recorded on page 239, "nor is it easy to recognize in it a genuine expression of the Christian ideal. Most thoughtful men feel that there is something wrong somewhere. Either the unity of a divine constitution has been violated by the passion and self-will of schismatics and heretics, or the dominant Church has imposed tests of membership which Christ did not impose, and would not have recognized."

Catholics of course do not doubt that the former of these alternatives accounts for the unpleasing spectacle referred to. They believe that the visible kingdom which our Lord set upon earth, and against which He promised that the gates of hell should not prevail, exists in accordance with His intention who saw the future from the beginning; that it exists there where alone any such divinely constituted kingdom is to be found, namely, under the jurisdiction of the Pope, His Vicar; manifesting to all the world, by its unity in a universality of government independent of national frontiers, "the unity of a divine constitution." Nor are they surprised that, in a world fallen and characterized from the beginning by man's rebellion against his Maker—in a world in which all authority meets with resistance—"schismatics and heretics" have arisen to violate that unity.

In England the unpleasing spectacle of "a rent and tattered" Christianity has been apparent to everyone ever since "the unity of the divine constitution" of the Church was, in the first instance, "violated by the passion and self-will" of a licentious and rapacious monarch, and, subsequently, by nigh upon three hundred years of persecution of Catholics under the penal laws, with the express intention of substituting Erastian nationalism in place of the Catholic jurisdiction that had for a thousand years held the Church in this

land in visible unity with the Church of the nations of the earth.

It will surprise no one who is acquainted with the history of that persecution, and with the description of the condition in which Catholics in England were found at the end of it, as given by Cardinal Newman in his famous sermon on the *Second Spring*, to learn from the article by Monsignor Moyes at page 216 of the book under present review that Catholics in England still "are relatively few." But, as a set-off to their local numerical inferiority as compared with the bulk of the population, he mentions, amongst other "considerations which may reasonably challenge attention as marking off the Catholic body from the other denominations with which it might for the moment be grouped," "the fact that while the Catholics of England are relatively few, they are, as a church, organically and ritually one with *the largest body in Christendom*." And he does not confine his statistics to the Catholic membership as found in England merely, but thinks it desirable to give some idea of it also in "such widening areas as the United Kingdom, the British Empire, and the English-speaking world generally."

There are in England and Wales an archbishop and fifteen suffragan bishops, five auxiliary or coadjutor bishops, 3,524 priests, and above one and a half million of people. "The influx of converts received into the Church has been maintained, if not increased, from year to year. The records of these receptions are kept in each diocese, but the total numbers per annum are only rarely collected. Those for 1897 showed that in that year in England and Wales 8,436 adult persons had been received into the Church from the various religious bodies outside the pale."

"A new era in the progress of the Catholic Church in England may be said to be marked by the restoration of the normal secular cathedral life in the work of the new cathedral at Westminster . . . Its congregations on Sundays have been found to number between three and five thousand, of whom forty-seven per cent were men"—a percentage which stands

out in marked contrast to that recorded of the attendances at Anglican and Nonconformist services respectively by Richard Mudie-Smith, F. S. S., who, in an article at p. 25 of the book under review, says that "the number of women attending Anglican services in London and Greater London is almost double the number of men." In this same article it is stated that the "Mr. C. F. G. Masterman, M. P., writing on South London, affirms that the poor (*except the Roman Catholic poor*) do not attend service on Sunday, though there are a few churches and missions which gather some, and forlorn groups can be collected by a liberal granting of relief."

"The progress of the Church will further be accentuated in this year 1908 by the assembly in London, during the month of September, of the International Eucharistic Congress. Its deliberations will be honored by the presence of a Papal Legate, and the occasion will be marked by the presence of more cardinals and bishops and dignitaries of the Church from all parts of the Catholic world than have ever been seen together in London since the Reformation." This Congress, moreover, in marked contradistinction to the Pan-Anglican Congress of June in this same year, will afford an object-lesson in relation to the real meaning of the Catholic note. It will be an assembly of members of a Church that not only is world-wide, but which, by means of a jurisdiction that is everywhere independent of national frontiers, unites in one visible communion Christians of all nations; whereas the Pan-Anglican Congress, as its title implies, is essentially national, and not Catholic, however wide its representation by virtue of the British Empire's extent.

After considering the Catholic Church as it is found within the limits of England and Wales, or what is ecclesiastically called the Province of Westminster, Monsignor Moyes gives, as relating to the wider area of the United Kingdom—Great Britain and Ireland — the following statistics: forty-nine bishops, including seven archbishops, of whom one is a cardinal, and, in addition to these, six auxiliary or co-adjutor

bishops; 7,392 priests—viz., 3,524 in England, 552 in Scotland, and 3,316 in Ireland. The number of Catholics in Ireland in 1901, he says, was 3,308,661. Catholics in Scotland are estimated at 515,625; those in England at more than a million and a half.

The *Daily Mail Year Book* for the current year is in substantial agreement with these estimates: Catholics in Great Britain, about 2,180,000; in Ireland, about 3,320,000—numbering in all about five and a half millions.

"Adding to this the British Colonies and possessions outside the United Kingdom," proceeds Monsignor Moyes, "we have the Catholic Church as it exists in the British Empire. For this area the numbers are: Catholic Church in the British Empire: 140 bishops, 13,000 clergy, 12,000,000 people." The precise numbers in relation to the clergy, however, he says are higher.

"By adding to the British Empire the United States of America, we have an area which comprises broadly what is called the English-speaking world. The position of the Catholic Church in this area would be expressed by the following figures—the Catholic Church in the English-speaking world: 230 bishops, 30,000 clergy, 24,000,000 people."

As to the distribution of the Protestant religions of the British Empire, we read at page 182 of the book under review that "the Nonconformists claim that their churches represent one half of the religious life of the country, and that, though the Anglican Church retains its historic name, it does not do so by right of numbers as it formerly did." At page 170 there is an allusion to the endeavor of the Anglican Church "to inflate its size by pretending that unspiritual people are members of it whether they will or no;" and an objection is made "to one church claiming to be the National Church, when, in point of numbers and in influence, it does not represent the nation." At page 153 the *Church Times* is quoted as admitting: "The inconvenient fact is that the Church includes only a part of the nation; the convenient theory which men prefer for a foundation is the pretence that things are

now as they were in the Middle Ages or in the sixteenth century."

The Anglican Church, moreover, in reality consists not of one religion, but of many, as numerous as the denominations affiliated with the National Council of Free Evangelical Churches of England and Wales, and still more various; being held together merely by the fact of Establishment. And as to its numbers, these are largely made up of those who belong to no religion in particular, who, if they think they must call themselves something, as for instance when the census is taken, register themselves members of the English National Church because they belong to the English nation.

When we come to statistics we find that the *Daily Mail Year Book of the Churches*, quoting from the returns given in the Church of England "Official Year Book" for 1908, published by S. P. C. K., supplies us with the following figures for 1906-1907: 37 dioceses, including 4 Welsh dioceses; communicants at Easter, 2,103,902; incumbents, 13,897. The communicants of the four Welsh dioceses are numbered at 135,964; but it does not appear whether they are included in, or are meant to be added to, the foregoing number.

"The Episcopal Church of Scotland," we read at page 213, "has seven dioceses, with 327 clergy . . . Its church membership is 136,193 and the number of its communicants 51,191."

At the same page we learn that the disestablished "Church of Ireland" has two archbishops and eleven bishops. "At the census of 1901 there were 579,383 'Protestant Episcopalians' returned, or 13 per cent, as against 693,357 in 1861; 667,998 in 1871; 639,574 in 1881, and 600,830 in 1891. 'Protestant Episcopalian' includes besides members of the Church of Ireland, members of the Church of England, and the Episcopal Church of Scotland."

At page 186 a summary table of the statistics of the Free Churches, apparently of the denominations affiliated with the National Council of Free Evangelical Churches of Eng-

land and Wales—viz., the Baptist, the Congregational, the Presbyterian, the various sections of the Methodist, and the Society of Friends—gives the number of the communicants of these bodies at 2,183,914. These figures, however, are stated to be incomplete since "about 250 Baptist chapels are outside the Baptist Union, and furnish no particulars."

At page 209 we read that the *Presbyterian Church of Scotland* numbered in 1906—communicants, 698,566; clergy, about 1,800. The *United Free Church of Scotland* has 500,000 members, with 1,750 ministers. The *Free Church of Scotland* numbers about 50,000 members and adherents, 91 ministers and probationers.

In an article on "Nonconformity in Ireland," by the Principal of Wesley College, Dublin, page 21, we are told that Nonconformists in Ireland "constitute one-half of the Protestant quarter of the population. In this quarter there are Episcopalians supplying 13 per cent of the whole population, Presbyterians ten, Methodists one and a half, and 'all others' about one and a half." Catholics in Ireland, however, probably number more than the "three-fourths of the people" allowed them by this writer.

The *Daily Mail Year Book* for 1908—a companion book to the one under review—gives a table showing the comparative strength and growth of the Anglican and Free Churches in relation to the numbers of their communicants "throughout the world," by which is meant, we presume, throughout the British Empire. By this it appears that the "Episcopal Church" in 1896 numbered, in this extended area, 3,122,526 communicants, in 1906 the number being raised only to 3,830,866. The "Free Churches" in this same area, in 1896 numbered 16,625,152 communicants, that number in 1906 being raised to as many as 21,731,713. If these figures are correct, they serve to show that, while (as we have seen) Nonconformity in England is equally as representative of the religion of the country as Anglicanism can be said to be, in the British Empire at large it can claim a much wider representation. The figures for the Free Churches are made up as

follows: Methodists, 8,278,043; Baptists, 6,995,929; Presbyterians, 5,137,328; Congregationalists, 1,320,413.

It may be added that Anglicans with their less than four million communicants, and manifold variety of religious opinion, can scarcely claim to be more representative of the religion of the British Empire than its twelve million Catholics.

"SOME DIFFICULTIES IN THE NEW MATRIMONIAL LAWS."

To the Editor of THE ECCLESIASTICAL REVIEW:

In the July number of the REVIEW (pp. 24-38), "Some Difficulties in the New Matrimonial Laws" are pointed out and explained as well as the present legislation warrants. There are a few suggestions in this connexion I wish to offer.

Two series of doubts on the *Ne temere* have already been answered by the Sacred Congregation of the Council, and the answers have been approved by the Holy Father. There will certainly be other doubts and answers, but none to nullify those already given. The writer of the article continues his good service to priests in this country by supplementing his own commentary on the *Ne temere* with explanations of difficulties arising from the execution of the New Matrimonial Laws.

My first suggestion is with respect to the engagement contract. The Ordinary or the parish priest cannot delegate another priest to sign this document. To make my suggestion clear, I must, however, remind the reader that in many dioceses assistant priests have been qualified as "parochi" in the sense of the decree "quoad validitatem adsistendi matrimoniis." But I think it is well to note that their jurisdiction does not extend beyond the boundaries of the parish to which they are assigned. It is not in keeping with canonical equity to empower assistants for the whole diocese, but rather for the parish limits; otherwise there would be the anomaly that pastors would be restricted to their parishes, whilst assistants would have the run of the diocese. Further, it must be noted that assistants require permission from their respective pastors to assist licitly, even though they are delegated by the Ordinary to assist validly. Of course, the Ordinary can empower, if he will, all assistants to assist validly at all marriages solemnized within his jurisdiction. But I humbly submit that such an extension is beyond the sense of the decree: "etiam

sacerdos, cui in aliquo definito territorio cura animarum legitime concessa est, et parocho aequiparatur; et in missionibus, ubi territoria necdum perfecte divisa sunt, omnis sacerdos a missionis Moderatore ad animarum curam in aliqua statione universaliter deputatus." The first postulates defined territory; the second is for missionaries having no fixed abode nor limits, except the district presided over by the Moderator.

The necessity of permission to assist licitly is, of course, not to be taken lightly. Censures can be made to sanction the law; while the good of the people is certainly to be considered, order and canonical ruling for parishes must be safeguarded.

But now about the engagement contract. Can assistants be delegated by the Ordinary or the pastor to sign the contract? No, unless the Ordinary makes them "parochi" in the sense of the decree. Would that be feasible or necessary? I think not, and for this reason: in the absence of the Ordinary or the parish priest, two witnesses suffice; the assistant himself and some one else can easily be found. Waiving the question about espousals "quoad forum internum" when made without such documentary evidence, the necessity of making the assistants "parochi" for the purpose of witnessing the documents is not so urgent as it is to enable them to assist validly at marriages.

My second suggestion is with regard to the *Provida* for Germany which allows clandestine marriages in that country between Catholics and Protestants, be they heretics or schismatics. Two things must be noted here. First, the said provision is only for mixed marriages, not for marriages *disparitatis cultus*, when the non-Catholic is not baptized; secondly, even mixed marriages clandestinely entered into require permission from proper authority. Secondly, German subjects only when marrying within the boundaries of the German Empire enjoy the privilege. "Exceptionem valere tantummodo pro natis in Germania, ibidem matrimonium contrahentibus, facto verbo cum SSmo." [1]

A third suggestion I desire to offer in respect of parish lines, which, "by reason of nationality, and owing to some diocesan regulations, even where there are fixed parish lines, persons or families may belong to a parish in which they are not territorially situated" (p. 30). The *Ne temere* and the recent *dubia* in regard to it restrict the jurisdiction of the Ordinary and the parish

[1] Resp. ad III dubium, 30 Martii, 1908.

priest to the limits of their territory. Priests who have direct jurisdiction over persons or families, but no defined territory, nor any territory in common with other pastors, retain their jurisdiction in matters of marriage; so the seventh answer tells us. In this country there are no such chaplaincies, except in the case of army chaplains. Consequently we are spared that difficulty. But in answers to questions VIII, IX, and X of 1 February, 1908, there is an approach to conditions in the United States. Subjects who reside outside parish lines are acknowledged. This is strange, since neither the Ordinary nor the parish priest can validly assist at a marriage solemnized by their subjects outside their territories, according to a general ruling of the *Ne temere*. Hence there must be special provision: "facto verbo cum SSmo." Take the answer to doubt IX, for instance: "Ubinam et quomodo parochus, qui in territorio aliis parochis assignato nonnullas personas vel familias sibi subditas habet, matrimoniis adsistere valeat? *Ad IX:* Affirmative, quoad suos subditos tantum, ubique in dicto territorio, facto verbo cum SSmo."

This is extra-territorial jurisdiction. Now parish lines by reason of nationality are commonly fixed, though they cross and overlap each other. They are defined by the Ordinary or by diocesan statute. Sometimes, too, these define that persons or families may belong to a parish in which they do not territorially reside, if they hold a seat or pew in the parish church.

It is important, therefore, to note in such cases by what right they are subjects of a parish in which they do not reside. The "domicilium absolutum" or "domicilium menstrua commoratione" could not decide such cases at first-hand; they depend rather on the Ordinary or on the diocesan law. Where there is question of parishes on boundaries of different dioceses, besides the common interpretation of canon law, pastors and ordinaries must meet the new emergency by delegated jurisdiction, which is necessary "quoad validitatem et liceitatem;" for the territorial lines of dioceses are fixed by Rome; and of parishes within the diocese by its bishop; while the pastors are appointed to parishes by their ordinaries, and bishops by Rome.

Lastly, I would suggest — "if a Protestant wishes to become formally engaged to a Catholic, he or she is thereby under obligation to sign a written betrothal contract" (p. 33) — that De Becker in his commentary (p. 13) takes exception to this, and

with good reason. "Sede Apostolica constanter applicatum, principium, sponsalia, nempe, inter partem Catholicam et partem acatholicam inita, etiam sub expressa conditione reportandi postea dispensationem apostolicam, esse plane nulla et irrita. Quare parochorum erit suam assistentiam talibus sponsalibus recusare et praeviam obtinere superioris competentis licentiam." That competent superior must be vested with "auctoritas ecclesiastica," as he shows in his book *De Sponsalibus et Matrimoniis* (p. 9). In a foot-note on page 13 of his commentary, Dr. De Becker begs to differ with the writer of "Difficulties of the New Marriage Legislation." Now if it is only doubtful, "sponsalia inter Catholicos et Protestantes esse plane nulla et irrita ac consequenter nullam gignere obligationem etiam postquam dispensatio data et obtenta fuerit"—unless, of course, the parish priest obtained permission to sign their betrothal contracts from competent church authority—it is not simply doubtful but certain "ista sponsalia non sortiri effectus comonicos;" hence they beget no impediments, which would make quite a difference in deciding a case of betrothal contract signed by the parish priest without previous permission from ecclesiastical authority. If mixed marriages require dispensation, why should mixed betrothal contracts go free with betrothal contracts among Catholics?

JOSEPH SELINGER.

Jefferson City, Mo.

DID THE LANCE PIERCE OUR LORD'S RIGHT, OR LEFT, SIDE?

Qu. When we see a statue or picture of our Lord, we find the right-side depicted as pierced. Is there any reason for this? Is it to be taken in such a way that the lance was forced through the whole body of our Divine Lord, so also to have pierced His Sacred Heart?

Resp. The general opinion, held from the beginning and represented in early Christian art, is that it was the right-side of our Lord which was pierced by the Roman soldier's lance. The apocryphal gospels of "Nicodemus" and of the "Childhood of Jesus," as well as the Ethiopic version of the Gospel, uphold this opinion.[1] The stigmata of St. Francis of

[1] Maas, *Life of Jesus Christ*, p. 546.

Assisi, as well as those of other similarly favored saints, are also confirmatory of this tradition. Cornelius à Lapide thinks that the lance penetrated the right-side, passed through the heart and the pericardium, the point opening a small wound at the left breast. Prudentius has immortalized this statement in several passages. Thus in his poem on the Passion:

> Trajectus per utrumque latus laticem atque cruorem
> Christus agit: sanguis victoria lympha lavacrum est.

And again in the *Peristephanon* (Hymn 8):

> Ipse loci est Dominus, laterum cui vulnere utroque.
> Hinc cruor effusus fluxit, et inde latex.

Cornelius à Lapide takes this expression of Prudentius to mean that the *crassamentum* (*cruor*, blood) may have passed out through the right-side wound, as being the larger opening; and in such abundance that the *serum* (the water, *latex*) was not noticeable there: whereas through the smaller wound on the left-side the water from the pierced pericardium made its appearance. Since the left opening was very small, it is not counted with the Five Wounds. However this may be, the opinion that the left-side was directly pierced can at most be declared to be less probable, but not improbable. We have no certainity on the subject.

THE PRAYERS AFTER PAROCHIAL LOW MASS ON SUNDAYS DURING SUMMER.

Qu. Will you please tell me whether the prayers that are ordered to be recited by the priest and people after low Mass are to be said at the last Mass on Sundays in summer, when that Mass is the principal Mass, although not a High Mass. It is the custom with us at this Mass during the summer to sing the Asperges, Kyrie, Sanctus, and Agnus Dei. We consider it a solemn Mass, and the choir sings at it.

I have heard it said that the prayers in question are to be

omitted under the circumstances just set forth. Kindly let me know your opinion in this regard.

Resp. The *Ephemerides Liturgicae*, a very well-informed monthly magazine published in Rome, declares that the prayers above referred to may not be omitted after a low Mass on the ground that the latter, by reason of some conjoined solemnity, might be regarded as a high Mass (*acquiparetur solemni*). The omission of the prescribed prayers is justified only when the Mass is conventual (which is always at least equal to a *missa solemnis*), or solemn, or sung (*missa cantata*). The decrees of the S. Congregation of Rites to this effect will be found in Vol. XXI, p. 43; Vol. VIII, p. 619; and Vol. XII, p. 707 of the *Ephemerides*.

It may be added that the "solemnity" of a Mass is to be judged by the *ritus*. Our correspondent in his question clearly indicates a *missa lecta*.

THE ENDING OF BENEDICTION.

Qu. An Irish correspondent writes: "At page 317 of the ECCLESIASTICAL REVIEW a question is asked which includes the statement that the beautiful rite of Benediction ends with the *Laudate Dominum omnes gentes*. I hope that this does not imply the omission of the devout aspiration *Adoremus in aeternum sanctissimum Sacramentum*, which in very many churches and convent chapels is sung to very sweet music before and after Psalm 116. Not only before but also after; for it is a sort of antiphon to that shortest of the psalms, and antiphons are always repeated in full after their psalms. This second singing of the *Adoremus* brings the Benediction service to a very graceful and satisfying conclusion: "Let us adore for ever the Most Holy Sacrament."

M. R.

Resp. We are unable to verify our correspondent's reference to "page 317"; but we may reply that, since the obligatory portion of the Benediction service is limited to the *Tantum Ergo* and the *Blessing*, the *Laudate* being merely a devotional ending, there seems to be no valid objection to the addition of the aspiration *Adoremus* suggested by the inquirer.

OMITTING VESPERS DURING THE SUMMER MONTHS.

Qu. Will you kindly give an opinion in the pages of the REVIEW on the following practice, which is common in this diocese, and also in other dioceses, as I have learned on inquiry? It is somewhat akin to the opinion expressed on page 557 of the May number of the REVIEW. It is the practice here and elsewhere to omit Vespers during the summer months, and to tack on to the last Mass of the day (generally a low Mass) solemn Benediction of the Most Blessed Sacrament. I can find no decree for or against this practice, and yet to me it does not seem just right. I do not believe that it promotes true piety and devotion toward the Blessed Eucharist, as it would when given at a separate and distinct service. RUBRIC.

Resp. The giving of Benediction of the Blessed Sacrament after Mass should not be deemed to fall short of promoting devotion toward the Blessed Sacrament: else the Holy See would not explicitly permit the practice during the October and other devotions.

The *Acta* of the Second Plenary Council of Baltimore speak as follows: "Vesperae integrae ut decantentur in omnibus ecclesiis . . . quatenus fieri potest, volumus et mandamus." Where the circumstances (summer heats, distance, etc.) are such as to render it impracticable to secure an adequate attendance of the congregation and choir for afternoon or evening Vespers, the phrase "quatenus fieri potest" is obviously applicable, and would seem to justify the practice referred to in the above question; and this all the more where the practice is sanctioned by the Ordinary of the diocese.

Ecclesiastical Library Table.

CATECHETICS.

I. Failure of Naturalistic Pedagogy. "Haeckelians advocate professional sexual instruction. They will have religion substituted by anthropology, to be taught in the spirit of evolutional philosophy. And the instruction should be supplemented by objective pictures! Can naturalistic pedagogy bring up a chaste generation? First of all parents themselves would not be thankful for sexual enlightenment. Hamburg indeed is not a pious and prude city. And yet in it occurred not long ago a typical case, which strikingly shows how common sense condemns naturalism. Even emancipated humanity cannot endure the coarse food of Darwinistic evolutionists. A society called 'Frauenwohl' erected in Hamburg a 'Reformgymnasium' for girls, which made sexual enlightenment a part of the curriculum. The institution itself was outwardly a splendid undertaking; it had the best of teachers. But it lasted only a short while. It closed its doors, on 1 October, 1905, because Hamburgers found its rank and obscene atmosphere unbearable. Human nature rebels against naturalism . . . "

We adduce this case just to show how very careful the catechist must be in treating of the Sixth Commandment. Perhaps it would be well to gather in this paper the best thought and experience as regards any direct instruction on this matter in our common schools. In the June number we gave the general outlines of how we are to preserve our youth from moral contamination. We said that besides the grace of God and the sacraments the greatest help must be a pedagogically correct strengthening of the will. It stands to reason that a weak will must easily fall a prey to impure suggestions, whilst a strengthened and chastened will naturally withstands even severe assaults. In the words of the Imitation: "Tantum proficies, quantum tibi ipsi vim intuleris."

II. Need of Correct Instruction. We meet with two extreme views on the manner of catechizing on the Sixth and the Ninth Commandment. Some pass rapidly over the subject,

as though there was no reason to mention it to pupils between the ages of six and thirteen. Others often err by saying too much—or at least by saying it imprudently. Overberg was undoubtedly right when he said: "It is equally dangerous to say too little or too much on the sins against purity." One thing is certain, says Dr. Baier, *we may not be silent about it.* Even though we may not have to cure the child, we must prevent the sin. This holds to-day more than ever before, and in the United States as much as anywhere in the world. Spirago is right in saying that it is not sufficient to warn children simply thus: "Children, you must not do anything of which you would be ashamed before parents and teachers." We may quote him further: "Experienced catechists attribute many sins against the Sixth Commandment to the circumstance that the catechist hesitated from false shame to warn the child against things that were openly paraded by street-rascals." Yea, the writer knows from personal observation of some flagrant cases, which he can only attribute to lack of correct instruction in school. He can also from personal observation testify how beneficially a correct catechesis affects the boys of thirteen and fourteen in our large cities.

Dr. Baier says in this connexion: "Conscience, that voice of God, is very powerful in the child. Children are naturally conscientious, and if you earnestly and definitely designate something as a grievous sin, a mortal sin, they will recoil before it. Therefore we shall keep the child's conscience awake in this matter. Superficial phrases like 'You must not do anything nasty, you must not do anything on account of which you should be ashamed'—are of no avail. The matter under consideration ought to be given in greater detail—but every word you say must be carefully considered and weighed. Therefore, a young catechist especially should write down the whole catechesis on the Sixth and the Ninth Commandment. But he ought also to take into consideration the age and development of the children . . . This much at least ought to be said in lower and higher grades: Our body has been sanctified by baptism just as a church or an altar; it is a temple of the Holy Spirit, it belongs to God. If then a child should do anything impure on the body in a naughty

manner when dressing, undressing, bathing, he commits a grave sin, a sin against the Sixth Commandment. To run around half dressed after rising, or before going to bed, is a shame and displeasing to God. A good child will not let any one look at him undressed, much less touch him. A modest child must not stay about a place where nasty words are spoken, or bad songs are sung. When in bed the modest child folds his hands over his breast above the bed-cover. When he awakes in the morning, he quickly gets out of bed, dresses modestly, and prays to his Heavenly Father and his Guardian Angel."

III. A Complete Catechesis for the Second Grade. Not much more than the above can or ought to be said to the children of the First Grade. They could not grasp more, even if it were put before them in a correct pedagogical manner. During the second half of the Second Grade, using G. Mey's ever memorable suggestion on the matter and starting from local surroundings, the writer has held this year a catechesis on the Sixth Commandment, pretty nearly as given below. As well as he could, he tried to evolve the *positive* side of the Commandment first, both because it can easily be done by taking the life of some saint and because it seems to be pedagogically more correct to present the duty first, then mention the negative side, that is the transgression of duty. The everlasting "don't," "you must not," has little influence on the child's conduct. A concrete example, well developed, but still within the child's comprehension, will both attract and be longer remembered than the negative "don't." The writer does not use any catechism at all in the First and Second Grades. Of course, no questions can be put in this matter, that is to say questions bearing directly on the instruction at issue. Attention will be secured by an interestingly prepared story. Of course, it may not be too long, at most fifteen minutes. The children in this Grade had twice before heard the story of the Deluge, hence it served well as an additional illustration. In our neighborhood there is a Polish Church, dedicated to St. Stanislaus. Starting from this fact, the writer at once riveted the children's minds to the point at issue. It was evident that the life of St. Stanislaus could be here best used to exemplify a modest and pure child.

Aim.—To-day, my little ones, we shall hear of a holy little child, St. Stanislaus. Such as he you must become and remain.

Preparation.—(Short review of the Fifth Commandment). What Commandment did we speak of last? To-day we come to the Sixth Commandment, therefore. What does the Sixth Commandment say? I shall tell you what it means. How many of you have seen that big Polish church down there? (All raise their hands; attention secured.) How many of you have been inside? (Only two or three.) You know what we call our church? Do you know the name we give to that big Polish Church? St. Stanislaus. Now you will hear who that Saint was.

Presentation.—St. Stanislaus was a noble Polish boy. He was a bright, pious, and sweet-tempered child. I must tell you more, he was not only pious, he was a holy child. Most of all he liked to pray; his greatest delight was to be in church. He obeyed his parents promptly; he never caused them any grief. Toward other children he was exceedingly amiable and kind; he used to teach them beautiful prayers. But when other children did anything evil, if they called one another names, or even struck each other, then Stanislaus became sad and even ran away. Above all he would not hear nasty, impure things. If anyone said anything impure at meals, little Stanislaus could not eat any more. He could not bear immodest words; he became ill, if he heard them. Indeed, he was a holy child.

Explanation and Application combined. We saw, then, that Stanislaus was a modest child, pure in thought, word, and action;

(a) in thought. He would not even listen to immodest words, but fled. He would not let them enter into his heart. Just so, a good child thinks only of good, pious, proper, modest things, and must immediately turn his heart away from any thought that might be impure. It is always a mortal sin. You have seen wasps. You do not let them sting you. Just so, you must at once drive away an immodest thought, should you notice it.

(b) in words. What will a modest child do, if he hears nasty words or songs? He will get away at once. He will

never say anything like that, for he would bring tears to his good Guardian Angel.

(c) in action. St. Stanislaus died—seventeen years old in angelic purity, as an angel. You children must remain such as he. Do you know what happened at the time of Noah? (All remembered. The writer drew forth Herder's picture.) Why were these men all drowned? Because they were impure. God could not look at them longer, so bad were they.

Now, little ones, I shall yet better show you how a modest child behaves.

In the morning he gets up quickly and dresses at once. He says his morning prayers, comes out of his bedroom fully dressed. We dress our body to keep away cold, or the burning rays of the sun, and we never let others look at us when we are partly dressed. And we do not let them touch us either.

In the evening a good child goes to his bedroom, says his prayers, undresses and goes to bed at once, nicely folds his hands over the bedcover, and falls asleep thinking of God and his Guardian Angel. God sees him then and everywhere. God sees into his very heart, sees even what he is thinking about. God knows what happens even in the darkest room.

Now then, children, stand up and let us all pray to the Guardian Angel that we may remain pure as St. Stanislaus did.

> Angel of God, my guardian dear,
> To whom His love commits me here,
> Ever this day be at my side,
> To light and guard, to rule and guide. Amen.

From what the writer could observe, this little catechesis, given in as solemn tones as possible, made a profound impression on the little ones. Even weeks after they recalled the essence of it.

In a future number we hope to give a catechesis on the same matter for children of thirteen, or so.

Father Beauclerk, in the June number of the REVIEW, strongly advocates verbal memorizing of the catechism, and that even without much explanation. We hope to be able to return to this question in an early issue.

Criticisms and Notes.

PRINCIPLES OF SECONDARY EDUCATION. A Text-Book. By Charles De Garmo, Professor of the Science and Art of Education, Cornell University. Vol. II: Processes of Instruction. New York: The Macmillan Company. 1908. xi-200 pp. 12mo.

Volume I of this work treats of "The Studies," and Volume III will take up "The Processes of Training." Considering the bewildering multiplicity of works on pedagogy which have already appeared and are constantly appearing, very often written in a style lethal to interest (if not indeed to intelligibility), the first appropriate word to say of the present volume is that it is highly interesting both in matter and in style. It has Gallic freshness and clearness in the presentation of its statements, reasonings, conclusions. Withal, it takes up many topics, considers the variously disputed traditional or present-day views of educators and theorists in education respecting the mooted topics, and succeeds in avoiding tediousness or prolixity or confusion; and while readers may at times differ from the author in his estimate of the values of the processes of instruction outlined in the volume, they will appreciate his endeavor to give a fair presentation of the various sides of controverted points.

It is pleasant to find the author, who is a veteran writer on educational topics, basing his Processes on the two principles of Deduction and Induction, which must, with mutual adaptations and dovetailings innumerable, underlie educational training. His volume does this, although his preface might mislead the reader into thinking that "induction"—the shibboleth of educators in recent years—was his sole reliance. Thus we read in the Preface:

> Whatever function vicariousness may have to perform in the ethical world, it has none whatever in that of intellect, for in education no man is invested with the right to think for another; to do so is to negate at once the chief end for which we educate. If, as we are told, the immortal gods laugh with inextinguishable laughter at the follies of men, their glee must indeed be great when they behold a teacher trying to educate his students by doing their thinking for them. But perhaps the gods do not laugh; it may be that they weep.

Is there any system of education, or is there any teacher, that

properly lies under this implied indictment? The printed demonstrations in geometry, for instance, obviously do all the thinking for the pupil, so far as methods of reaching a conclusion, by deductive reasoning from the premises, are concerned. But even here, the pupil must think in order to understand the reasoning, which originally is that of the writer of the text-book, but which, by appropriation, becomes the reasoning of the student. In what other branch demanding reasoning is this not also true? Inductive reasoning is the process of the scientist—not wholly, indeed, but principally. But even here, when science is *taught*, either the teacher does the thinking for the pupil (just as the geometrician does for *his pupils*) and thus familiarizes them, perhaps unconsciously, but nevertheless quite as effectually as in mathematics, with the processes of induction, or else he condemns his pupils to a long and ineffectual series of blunderings which never, even by accident, hit on the proper conclusion to be drawn from the premises. Is this process one of training the pupil to think? He either thinks blindly, or gives up in disgust and jots down in his note-book inaccuracies, irrelevancies, inconsequences — for of course he *must* make notes.

"In education no man is invested with the right to think for another." The author here indulges in one of the aphorisms in which educators occasionally delight. But the very reverse is true. The patient who treats his own case has a fool for a doctor. So must the lawyer think for his client, the captain for his crew, the congressman for his constituency, the engineer for his employer, the tradesman for his customer, and so on throughout the innumerable interrelationships of life as, in the present circumstances of its complexities and its extreme brevity of existence, that life must be led; even the jocose advice, "Every man his own washerwoman," will, if followed, result in disaster to the "laundry." A more modest dictum would seem to be called for, in view of the scarcely reassuring outcome of such generalizations in relation to present-day education. That education, bristling at all points with "inductive processes" and "modes of thought" is not producing great thinkers in any line of thought—is not attaining even to mediocrity of success in making "thinkers" out of its pupils. The curious fact in the history of thought is that the great thinkers have been the product of days when the "educationist" was not even heard of. The intellect simply cannot

be held in bondage. The wholly untaught savage thinks for himself, deductively and inductively, and manages to live his life out more or less successfully against the mysterious onslaughts of nature, very much like the rest of us. The child thinks, both deductively and inductively—wrongly or rightly—like the rest of the world around it.

It is high time for the educator to be very modest in presenting the claims of his specialty to the world. The present volume is, on the whole, a modest and very clear statement of difficulties and proposed methods of solving them.

THOUGHT AND THINGS. A Study of the Development and Meaning of Thought or Genetic Logic. By James Mark Baldwin, Ph. D., D. Sc., LL. D. Vol. II. Experimental Logic or Genetic Theory of Thought. New York: The Macmillan Co.; London: Swan, Sonnenschein & Co. 1908. Pp. xv-436.

One need not estimate so lightly the value of the labors of the past in the field of Logic as is implied in Professor Russell's statement that "the time has come for a reconstruction of the entire discipline of Logic"—there surely must remain some parts of the venerable discipline that do not call for reconstruction—while admitting, nevertheless, with Professor Baldwin that there may be room for "a new construction which will supplement and fortify the old logic" (p. x). It may also be admitted that few men better equipped to undertake an interpretation of logical processes, "in terms of the movements of actual knowledge," are at present before the scholarly public than the author of the work at hand. Those who are acquainted with his preceding works treating of allied subjects are not likely to question this statement. For the rest, the reader is referred to an account of the general scope of the undertaking given in the notice of the preceding volume in this REVIEW (February, 1907). Concerning the present volume, suffice it to note that it covers the ground indicated by the second section of the *schema* outlined in the above notice (p. 210). It applies the genetic method to the operation of thinking, the aim being to fill out the vague "forms" in which Logic shows the discursive processes to move. Without committing oneself to a grossly utilitarian attitude toward science generally, one may question the value of an undertaking of this kind. *Cui bono?* it may be asked. Why not leave Logic to deal

simply with the "forms" of thought, and let Epistemology, Psychology, and Metaphysics, keep care of the "contents." Still, on the other hand, it may be answered, that the latter allotment is artificial, unreal, a restraint on the concrete procedure of the mind's operations. Be this as it may (and this is not the place to settle the issue), certain it is that those who want to read an extremely subtle analysis of cognitional processes will get what they desire in this volume.

THE CATHOLIC ENCYCLOPEDIA. An international work of reference on the constitution, doctrine, discipline and history of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Conde B. Pallen, Ph.D., LL.D., Thomas Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. III. New York: Robert Appleton Company. Pp. 799.

The third volume of the Catholic Encyclopedia takes worthy rank with its predecessors, in point of both literary and mechanical excellence. The first article, on Orestes Augustus Brownson, by the eminent author's son, Dr. Henry Francis Brownson, of Detroit, forms a typical introduction to the volume, and is a model of succinct and appreciative biography. The leading name among the collaborators is, however, Father Thurston, not only because of the critical and practical value of his contributions, but also by reason of the number and readableness of his articles. The articles *Bullarium, Bulls, Burial, Calendar, Candles, Catholic, Celibacy, Cemetery, Chalice, Chasuble,* show him to be equally versed in canonical and liturgical history and there is no single writer in the long list of excellent collaborators who inspires one with greater confidence as exhibiting an accurately informed and well-balanced judgment on all the topics which he touches. Admirable too, as showing wide erudition, and at the same time soundly Catholic view, are the articles on the *Church* by Father Joyce of Stonyhurst, on *Civil Allegiance* by Fr. Slater, *Casuistry* by Fr. Timothy Brosnahan, *Character* and *Certitude* by Dr. M. J. Ryan, *Category* by Fr. Siegfried, *Cause* by Dr. Aveling. *Chronology* by Fr. Gerard, *Canon* (Mass) by Fortescue, *Caeremoniale Episcoporum* by Fr. A. J. Schulte, *Cardinal* by Saegmüller. Among the historical articles Dr. Barry's on *Calvinism* takes a leading place. The articles on *China, Canada, Buffalo,*

the one on *Byzantine* literature by Karl Dietrich, as also Gerland's excellent analysis of Byzantine ecclesiastical conditions, command special attention. The biographical papers by Fr. Gietmann on *Buonarroti*—his article on the *Canticle of Canticles* is also very readable and informing—by Volz on *Cajetan*, by J. D. M. Ford on *Calderon* show painstaking labor. Other essays of special interest and well written are the composite article on the *Camaldoli* and Mr. Walter G. Smith's paper on *Charitable Bequests*. The article on *Bull-fights* by Ramón Ruiz Amado, while not lacking in dates is nevertheless weak and disappointing. If one of the editors could have written up the matter, with Mr. Amado's material in hand, a judicious presentation which would appeal to the good sense of the non-Catholic reader who is apt to look for Catholic information on such a subject, might easily have been made. But criticism of this kind is hardly in place when we note how much evidence the volume bears of devoted work on the part of the editors, several of whom have articles, apart from the task of supervision and correction, which must be severely trying, and which requires our fullest appreciation since without their labors the *Encyclopedia* would still be only a dream.

BIBLE STUDIES. By the Rev. John F. Mullany, LL.D., Syracuse, N. Y. 1908. Pp. 414.

Father Mullany's chief object in writing these studies has been "to interest the youth of this country by giving them a continuous story illustrated by the latest researches handed down to us by biblical antiquarians." He accomplishes this task by presenting in the accepted historical order the leading characters of the Old and the New Testaments: Abraham, Joseph, Moses, Job, Samuel, David, Solomon, Elias, Esther, Judas Machabaeus; John the Baptist, the Evangelists and the Apostles. The biographical sketches form separate pictures in agreeable narrative, and are calculated to give our young people a true, if not absolutely critical, notion of the great spiritual and historical figures whose images, not only in their lights but also in their shadows, have furnished mankind with abiding lessons of the higher life. These are the everlasting heroes whose acts and writings bring home to our inmost convictions the difficulties to be overcome and the means to be adopted in order to reach true greatness

by aiming to restore to its original likeness the shattered and soiled image of God. They neither foster national pride, nor preference of caste, nor local distinction, but are the common inheritance of all the human brotherhood, bearing the sanction of our heavenly Father upon their brows and His signature upon their writings. Didon, Fouard, Geikie, Breen, Lord, Cornelius à Lapide, are the sources which Fr. Mullany mentions as having served him in his compilation. They are not quite representative of all that is best in the field of biblical description or inquiry which is accessible for such work, but our author has evidently exercised good discrimination in his use of these authors and others which he does not explicitly mention. We heartily commend these Bible Studies, not only to the children and teachers of our Sunday-schools to whom the author dedicates them, but also for home reading and illustration in the instructions given to the Christian faithful. The book is well printed and bears the imprimatur of the author's Ordinary.

L'ŒUVRE DE LOURDES. Par Dr. Boissarie. Nouvelle édition. Paris: P. Téqui. 1908. Pp. lxiii-380.

LOURDES. A History of its Apparitions and Cures. By Georges Bertrin. Authorized translation by Mrs. Philip Gibbs. With a Preface by the Rev. Stanislaus St. John, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. xv-296.

Doctor Boissarie's name is known wherever the story of Lourdes has been told, that is, the wide world around. A man of science and a physician of distinction, a devout and thoroughly cultured Catholic, he has devoted his attainments and a large part of a laborious life to the study of the marvels wrought at the favored shrine in the Pyrrenean valley. Gifted with a graceful pen, he has made the results of his study attractive and eagerly sought for by hosts of readers. The book at hand is his fifth work on Lourdes. *Les Grandes Guérisons de Lourdes* is the largest. *Lourdes, le Miracle devant la Science* and *Lourdes depuis 1858 jusqu' à nos jours* and *Lourdes, Histoire Médicale*, the succeeding three, suggest, as does the first, their main trend by their title. Naturally, these books repeat in varying forms much of the same substance, so that one need not be surprised at finding in the volume at hand a considerable amount of what is contained in the *Histoire Médicalé*. The present work is, however,

much more developed; the account embraces many of the more recent facts; the discussion of theories especially is fuller and perhaps more critical, and the general conclusion, the supernaturalness of many of the events occurring at Lourdes, is more triumphantly vindicated at the bar of science. The impossibility of explaining by means of "suggestion" the wonderful cures there effected is clearly demonstrated. Suggestion is, of course, an available hypothesis in the case of nervous disorders and functional disturbances, but its inapplicability to organic lesions, caries, white tumors, cancer, complete blindness, deafness and dumbness, is apparent to any one who is not determined to get rid of the supernatural at any cost. Moreover, the cures in question take place, as Dr. Boissarie shows, according to no naturally established order or process, often during the journey to Lourdes or after leaving there, upon unconscious infants and non-coöperating adults; while they just as often fail when all the adjuncts to suggestion—the ceremonial procession, the multitudinous petitions—are most abundant and powerful.

In these days when the reality of modern miracles as supernaturally caused events is denied outright or looked upon with a half-suspicious eye, and the appeal to miracles as motives of belief in supernatural truth seems to weaken even with some who profess to be Catholics, it is helpful to read such a book as *L'Œuvre de Lourdes*. It confirms one's faith and lifts one above the narrow views of the prejudiced sciolists. The reader, of course, whose temperament and mental habits are frigid may not be attracted by the occasional flashes of emotional warmth which escape from the French author, but it should be remembered that Dr. Boissarie writes amidst the heat of soul-stirring marvels, and he were only a human iceberg if he reflected none of their influence in his style. On the other hand, while the emotional element does not obscure the critical in his work, one could wish that he had more frequently indicated the sources of his statements. Such references would have encumbered the pages somewhat, but they would have substantiated the authority of the work for the benefit of the skeptical.

After the foregoing statement of Dr. Boissarie's book on Lourdes had been in type, the present volume on the same subject from the pen of one of the professors at the Catholic Institute

in Paris was sent us by the publishers. The two works obviously cover the same field. The former has in its favor the authority of the experienced physician of the Bureau of Verification at Lourdes; the latter, however, though describing partly the same or similar facts, treats them with like impartiality and discernment. Dr. Boissarie's work groups many of the physical ailments treated at Lourdes under specific classes; M. Bertrin selects simply typical, but not classified, cases. Both books are neatly illustrated with appropriate photographs. It should be noted, too, that the present volume belongs to "*The International Catholic Library*," edited by Dr. Wilhelm, and possesses the material merits of form and typographical excellence for which the series is so favorably known.

A NEW YORK PASTOR OF THE LATTER HALF OF THE NINETEENTH CENTURY. Reprinted from the "American Catholic Historical Society Records" for April, 1908. Philadelphia. 1908. Pp. 20.

The Rev. Dr. Edward McSweeny, of Mt. St. Mary's College, Maryland, gives the reader, in brief though naturally sympathetic outline, a sketch of his brother the Right Rev. Patrick Francis McSweeny, Ph.D., S.T.D., who died on 24 February, 1907, in the sixty-ninth year of his age, in New York, where he had been rector of St. Brigid's Church. The picture which Dr. McSweeny draws of his worthy brother, whilst not devoid of interesting details which are calculated to make us admire the faithful pastor and exemplary priest, lays particular stress upon his zeal in the cause of the Temperance Movement. "My brother was the first priest I knew to suggest total abstinence during Lent, and to take the pledge with his people at the beginning of that holy season. He knew, as all priests do, that the working people who make up our congregations cannot fast, and are frequently obliged to crave dispensation even from the precept of abstinence; but that, as they touchingly put it, they 'would like to do something' to remind them that it is a season of penance in union with the sufferings of the Son of God." The life of a priest, who, for forty-five years has served his diocese not only as a model of apostolic activity, but likewise as a wise counsellor who by his learning, prudence, and generous cooperation in all good work could sustain the arms of his superiors,

deserves to be written in the memory of succeeding generations who reap the fruit of his labors; and one cannot fail to appreciate duly the affectionate tribute which Dr. McSweeny pays in these pages to a noble-hearted brother.

IN KOREA WITH MARQUIS ITO. Part I: A Narrative of Personal Experiences. Part II: A Critical and Historical Inquiry. By George Trumbull Ladd, LL.D. New York: Charles Scribner's Sons. 1908. Pp. 477.

The relations between Japan and Korea involve questions which have repeatedly disturbed the entire Orient, and recently "have come near to upsetting the expectations and more deliberate plans of the entire civilized world." Prince Ito, as Japanese Resident General in Korea, is trying to accomplish a scheme which it is understood will make for the permanent peace of nations. Hence a book giving us the personal experiences and reflections of a close observer and for some time guest in the house of the Marquis is sure to be of interest to men who take account of the world's progress and who in particular mark the influence of Eastern civilization upon the old world which claims superior achievements in all that pertains to social, political, and moral life.

The author begins by a description of his repeated experiences in Korea, of the life of the people, the nobles, the Marquis his host, and of other persons with whom the history of the late Russian-Japanese war has made the most of us partly familiar. In the second and larger part of the book we have the result of Dr. Ladd's observations, in his conclusions touching the ethical and political problems involved in the relations of Korea to its practical mistress, the government of Japan. He discusses the character of ruler and people, the resources and financial conditions, the education and administration of public justice, the influence of the foreign immigrant in the island, the grievances of the native element, the final outlook of regeneration through the efforts of Japan, which may be summed up in the hopeful declaration expressed by an inscription on a bronze tablet in the campus of the Government School of Commerce at Nagasaki: By education on modern lines, and in the spirit of Bushido, Japan is to utilize the triumph she has gained in war. "In industry and art, in science, morals, and religion, may Dai Nippon

secure and maintain a well-merited place among the foremost nations of the civilized world."

But it is in the religious outlook of Korea that the ecclesiastical reader is most interested, inasmuch as it touches the spiritual side of its national development and permits us to form some estimate of the prospects which missionary effort opens up for the spread in Korea of the Christian religion, on which not merely temporary civilization but likewise the eternal happiness of the Eastern people depends.

The first missionaries entered Korea from Japan about the sixteenth century. The Jesuit, P. de Cespedez, went there with the army of Taikosama. Of his activity we know comparatively little. Later, P. Adam Schell seems to have exerted considerable influence upon the king of the peninsula by his familiarity with Chinese literature, through which he was enabled to instruct many of the noble and learned Koreans in the Christian religion. A reaction set in about 1785, when a bloody persecution threatened the Christians, which eventually reached a climax in 1801, and was kept up for more than a quarter of a century after, when with a new influx of Christian elements it died down. In 1831 a fresh persecution broke out, and whilst many heroic souls suffered martyrdom, the Church continued to grow until in 1859 the number of Christians had reached nearly 20,000. Cruelties have never ceased toward the Christians for any considerable period since then, and the number of Christians has not increased much within the last few decades; indeed it is difficult to say what the present prospects are for Catholic missionary success.

Taking Dr. Ladd's estimate of the average Korean we must believe that the people are little disposed to take a supernatural or spiritual view of things such as the Christian religion imposes. To influence a materialistically inclined race the missionaries who are sent there must prove themselves men superior in education, self-restraint, and the consistent exercise of those apostolic virtues which alone have triumphed in the past over Epicurean and Stoic theories of living. Our author intimates, though with extreme reserve, that the missionaries have not always acted with a wisdom proportionate to their opportunities of influencing the government of Korea or its people. He contends for a better quality of missionary representatives, instead of counting on mere numbers, which he thinks not only effect

little, but probably increase the harm of inefficiency. The Korean instincts attached to Confucianism are much more hostile to Christianity than those of the Japanese, and it is therefore through the latter that the missionaries are enabled to maintain their foothold.

Of the activity of the Catholic Church, Dr. Ladd speaks as follows: "There are said to be thousands of Catholic Christians scattered about in the country of Korea. Many of the priests who are natives live with their converts; but it is the policy of the Church to have every one of its members visited once in each year by his spiritual father. The French Catholic Cathedral (dedicated 29 May, 1898) is one of the most conspicuous objects in Seoul. The archbishop in charge is an intelligent, kindly, and devout man. While speaking with mild disapproval of the treatment received by his converts a year or two before the arrival of the Resident-General, and expressing his fear that the Koreans might inevitably be driven to the wall by the multitudinous incoming of a sturdier and more aggressive race, he gratefully admitted the marked improvement in conditions which Marquis Ito was bringing to pass. To 'the Church,' however, all political institutions are indifferent: her work remains ever one and the same, and ever equally secure" (p. 404). Of the Protestant missionaries the author speaks likewise with great respect and appreciation of their evident efforts, particularly through the Young Men's Christian Association, to uplift the Korean people. The influence of woman-missionaries is not so potent here as it is assumed to be in other places.

Literary Chat.

It were more artful than truthful to begin by saying, "Of course, everybody has read Stevenson's *Travels with a Donkey*." Will it be rash to risk the judgment that perhaps not very many who see this page will have read, at least quite to the end, the little book? Not that one who likes it well enough to go through the first chapter is apt to leave the rest unread, but the subject wherewith the booklet deals may not attract the serious-minded, such as he who reads these lines may rightly be supposed to be. And yet Stevenson could be serious, and there is good authority for the fact that a donkey sometimes drops into a mighty

serious mood. So that when the rational and the irrational animal blend what seriousness each possesses, as they do in this jaunt through the Cevennes, the most sober-minded need not go without his proper rations.

Obviously, Stevenson had in mind no such *arrière pensée* as giving a lesson in apologetical method. Nevertheless the story of his visit to the Trappist monastery of Our Lady of the Snows on the hills of Gévaudan is, to say the least, suggestive in this connexion. And, by the way, it may be worth the noting that, aside from the few pages in which the author's self-confessed, stiff, ungodly, Protestant up-bringing transpires, the description is for nobility of sentiment—there was no occasion to excoriate a hypocritical Hyde—worthy of a place second to his chivalrous defense of Damien, the hero of Molokai.

Stevenson has arrived at the monastery, which he has approached with "unaffected terror." This it is, he adds in explanation, "to have had a Protestant education." The account of his cordial reception is as inimitable for its genial humor as it is appreciative of the monastic hospitality and the deep religious earnestness of the austere Cistercians. One is tempted to linger over the picture of those who share with him the table in the guest house, the stalwart, rudely zealous "country parish priest who had walked over that morning from the seat of his curé near Mende to enjoy four days of solitude and prayer"; and "the short, grizzling, thick-set" soldier who has resigned his generalship to enter the Trappist novitiate and is already having the rough lines of his exterior smoothed by inward discipline. But let the scene and the painter speak for themselves in their picturesque beauty. "I had been tolerantly used by simple Father Apollinaris and astute Father Michael; and the good Irish deacon, when he heard of my religious weakness, had only patted me upon the shoulder and said: 'You must be a Catholic, and come to heaven.' But I was now among a different sect of orthodox. These two men were bitter and upright and narrow, like the worst of Scotsmen . . . The priest snorted aloud like a battle horse "Et vous prétendez mourir dans cette espèce de croyance?' he exclaimed; and there is not type used by mortal printers large enough to qualify his accent. I humbly indicated that I had no design of changing. But he could not away with such a monstrous attitude."

Then follows some further parleying wherein the *fortiter in re* with apparently none of the *suaviter in modo* was the policy pursued by priest and warrior conjointly in their determination to convert Stevenson. "They never sought to convince me by argument, where I might have attempted some defence," he adds. Terror and shame are described as the forces upon which they mainly relied, until the victim was so thoroughly embarrassed that he pleaded cold feet and made his escape from the room. At dinner, he continues, "the work of the Propagation of

the Faith was recommenced, and on this occasion still more distastefully to me. The priest asked me many questions as to the contemptible faith of my fathers, and received my replies with a kind of ecclesiastical titter. 'Your sect,' he said once, 'for I think you will admit it would be doing it too much honor to call it a religion.' 'As you please, monsieur,' said I. 'La parole est à vous.' At length I grew annoyed beyond endurance; and although he was on his own ground and, what is more to the purpose, an old man, and so holding a claim upon my toleration, I could not avoid a protest against this uncivil usage. 'I assure you,' he said, 'I have no inclination to laugh in my heart; I have no other feeling but interest in your soul.'" Truly a priestly sentiment, but a pity that a harsh imprudent zeal should have wrung out its utterance. For, as Stevenson concludes, thus "ended my conversion. Honest man! he was no dangerous deceiver, but a country parson, full of zeal and faith. Long may he tread Gèvaudan with his kilted skirts—a man strong to walk and strong to comfort his parishioners in death! I dare say he would beat bravely through a snowstorm where his duty called him; *and it is not always the most faithful believer who makes the cunningest apostle.*" The reviewer is responsible for the italics. They reemphasize what is already sufficiently obvious—the apologetical significance of the incident. Of course a priest need not go to school to Stevenson. He has other and better masters. Still, *Travels with a Donkey* may furnish some wisdom, as well as much pleasure, even to those who find themselves otherwise already well provided.

From Stevenson's little *jeu de esprit* to Professor Kellogg's *Darwinism To-day* (Holt, New York 1908) may seem a far and strained cry. And so it is if the two productions were to be juxtaposed on the plane of matter. It is, however, because it conveys a like apologetical suggestion that the thoughtful work of the learned professor of Leland University is here connected with Stevenson's breezy tale. It is of course well known to all who take any interest in the evolutionary controversies, that the Darwinian theory, so far as it maintains that the present differentiations of the living world are due to the process of "natural selection" has been generally, almost universally indeed, abandoned by the competent authorities. It is probably hardly less widely known that this setting aside of specific Darwinism means no relinquishing of the evolutionary theory generally; for, as Mr. Kellogg observes, "A. Fleischmann, professor of Zoölogy in the University of Erlangen, is the only biologist of recognized position, of whom I am aware, who publicly declares a disbelief in the theory of descent" (p. 8). While all this is so, the prudent defender of the faith and of its philosophical presuppositions will do better than to associate himself with those who seem to crow so loudly over "the deathbed of Darwinism." It may be well to remember that, as Professor Kellogg again remarks, "ever since there has been Darwinism there have been occasional deathbeds of Darwinism," but these have been chiefly "on

the title pages of pamphlets, addresses, and sermons" (p. 1). If this time the offspring of the great naturalist's brain be unmistakably dead, the sober-minded student of philosophy will make no unseemly revel at the funeral. The fable of the donkey and the expiring lion is not inapplicable to the situation."

Dennert's well-known booklet (*Vom Sterbelager des Darwinismus*, Stuttgart, 1903; English translation: *The Deathbed of Darwinism*) is characterized by Professor Kellogg as "an intemperate and unconvincing, but interesting, brief against the Darwinian factors, i. e. the selection theories in evolution. Dennert fully accepts the theory of descent, but in no degree the Darwinian causal explanation of the descent. The valuable thing about the paper is that it is largely given to a gathering together of the anti-Darwinian opinions and declarations of numerous mostly well-known and reputably placed biologists. Some of these declarations are interpreted by Dr. Dennert in a way that would hardly be wholly acceptable to the declarers; but for the most part the anti-Darwinian beliefs of these biologists are unmistakably revealed by their own words. Among the biologists and biological philosophers thus agglomerated into the camp of the anti-Darwinians are Wigand, Haake, von Sachs, Goette, Steinmann, Eimer, Nägeli, O. Hertwig—and a goodly number of others. This list includes reputable botanists, zoölogists, and paleontologists (p. 8). For the rest, those who are interested in the evolutionary problems—and most intelligent readers are to some extent—will find in Professor Kellogg's book a scholarly, moderate, well-written, and not too technical survey of the present situation of the pertinent controversies.

It has happened with Darwinism, as with some other philosophies, that they have been constructed on seemingly axiomatic presuppositions, which have long passed unchallenged until, every detail of the superstructure having been critically examined, someone goes below to test the foundations. It seems strange that the Darwinian presupposition of the *Struggle for Existence* which is declared to be universal in nature has never received any searching investigation. Of course it has been denied but the arguments *pro* and *con* seem never to have been thoroughly discussed within the limits of a book. A volume devoted to this matter has recently appeared entitled *No Struggle for Existence; No Natural Selection,* by George Paulin (Edinburgh, Clark; New York, Scribner). It is a good piece of criticism, objective, smoothly written, interesting, informing, and suggestive.

Pertinent to the foregoing line of books may be here recommended Professor Windle's *What is Life?* (London, Sands and Co.; St. Louis, Mo., B. Herder, 1908). It is a luminous exposition of vital phenomena interpreted in the light of Catholic philosophy—neo-vitalism. A more ex-

tended account will be given later on. It is worth while noting that substantially the same interpretation is reached by Professor Hans Driesch in his learned—though not quite so luminous—book on the *Science and Philosophy of the Organism* (London, Black; New York, Macmillan, 1908). The work embodies the Gifford Lectures (Aberdeen, 1907) and awaits completing by the course promised for the present year.

The Catholic Faculty of Paderborn (Westphalia) is about to issue a theological magazine under the title of *Theologie und Glaube,* which promises to become an important factor in the education of the German clergy. The publication will presumably mean the end of the *Seelsorger,* which maintained a rather exclusively pastoral character, and which owing to the large number of diocesan "Pastoralblätter" in which Germany abounds, could hardly have claimed much originality. The new enterprise is in the hands of a most competent staff, and likely to take at once a leading rôle in the warfare of theological science against infidelity.

St. Anthony's Almanac (Paterson, N. J.) is published for a charitable purpose, its aim being to aid young men, destitute of means, who desire to study for the priesthood in the Eastern Province of the Franciscan Order. The 1909 issue has been enlarged, and contains, besides the usual calendar matter, instructive articles, short stories, poems, etc., as is usual in Catholic almanacs.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

Le Besoin et Le Devoir Religieux. Par Maurice Sérol, Docteur en philosophie, Secrétaire General de la *Revue de Philosophie.* Paris: Gabriel Beauchesne & Cie. 1908. Pp. 213. Prix, 2 fr., *franco* 2 fr. 75.

Spiritual Flowerets in Honor of the Blessed Mother of God. With an Introduction and Directions for Using the Readings and Slips to the Best Advantage. By Father L. B. Palladino, S. J. Ninth Enlarged and Revised Edition. Philadelphia: H. L. Kilner & Co. 1908. Pp. 240. Price, $0.45.

De Doctrina S. Joannis Evangelistae circa Baptismi Sacramentum, praesertim circa ejus cum Aqua et Sanguine e Latere Salvatoris exeunte conjunctionem, Dissertatio Theologico-Ermeneutica quam ad Doctoratus Gradum in Sacra Theologia apud Seminarium S. Bernardi, Roffae, consequendum. Scripsit Rev. Michael J. Ryan, S. T. L. et Ph. D., Collegii Propagandae Fidei Logices et Metphysices Generalis in eodem Seminario Professor. Roffae: Ex Typographia Joannis P. Smith. 1908. Pp. 116.

De Reticentia Voluntaria Peccatorum in Confessione. Ed. Brahm, Missionarius C. SS. R. Editio Quarta. Praemittuntur encomia a viris doctis edita. Rollarii Flandrorum et Bruxellis: Typis Julii de Meester; Amstelodami: Van Langenhuysen; Lutetiis Parisiorum: V. Retaux. 1908. Pp. 87.

PHILOSOPHICAL.

Philosophia Moralis. Auctore C. Willens, S. Theologiae et Philosophiae Doctore, Philosophiae in Seminario Trevirensi Professore. Treveris: ex Officina da S. Paulinum. 1908. Pp. xv-584. Preis, 7m.

HISTORICAL AND BIOGRAPHICAL.

Geschichte Des Bischöflichen Priesterseminars Zu Paderborn vom Jahre der Gründung 1777 bis zum Jahre 1902. Unter Benutzung der "Chronik des Bischöflichen Priesterseminars" von Anton Bieling, bearbeitet von Johannes Schäfers, Seminarprocurator. Mit einer Heliogravüre, 5 Lichdruckbildern, 4 Grundrissen und einem Lageplan. Paderborn: Bonifacius-Druckerei. Pp. 272.

The Old English Bible and Other Essays. By Francis Aidan Gasquet, D. D., Abbot-President of the English Benedictines. New Edition. London: George Bell & Sons. 1908. Pp. 347. Price, 6s. *net.*

Lourdes. A History of Its Apparitions and Cures. By Georges Bertrin, Professor of the Paris Catholic Institute. Authorized Translation by Mrs. Philip Gibbs. With a Preface by the Rev. Stanislaus St. John, S. J. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 296. Price, $2.00 net.

MISCELLANEOUS.

Sydney Carrington's Contumacy. By X. Lawson. New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co. 1908. Pp. 350. Price, $1.25.

The Bells of Atchison and Other Poems. By the Rev. Andrew Green, O.S.B. St. Benedict's College, Atchison, Kansas: Abbey Student Press. 1908. Pp. 125.

The Catholic Encyclopedia. Volume III (Brow to Clancy). New York: Robert Appleton Co. 1908. Pp. xiii-799.

The Marks of the Bear Claws. By Henry S. Spalding, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 229. Price, $0.85.

Critical Miscellanies. By John Morley. Vol. IV. New York, London, Bombay: The Macmillan Co. 1908. Pp. 341. Price, $1.50, *net.*

Barnaby Bright. By the Rev. David Bearne, S.J. Two volumes. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 164-180. Price, $0.80.

Borrowed from the Night. By Anna C. Minogue, author of *Cardome.* Illustrated. New York: P. J. Kenedy & Sons. 1908. Pp. 304.

Le Nombre Musical Grégorien, ou Rhythmique Grégorienne. Théorie et Pratique. Par le R. P. Dom André Mocquereau, Prieur de Solesmes. Tome I. Rome, Tournai: Desclée et Cie. 1908. Pp. 430. Prix, broché, 6 *frs.*